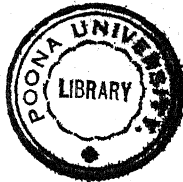
ELEMENTS of MORALITY

IN EASY LESSONS,

FOR HOME AND SCHOOL TEACHING,

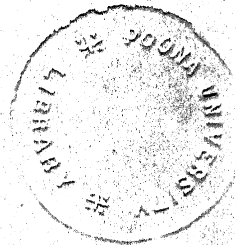


BY

MRS. CHARLES BRAY

AUTHOR OF "PHYSIOLOGY FOR SCHOOLS," "OUR DUTY TO ANIMALS," ETC., ETC.

THIRD EDITION

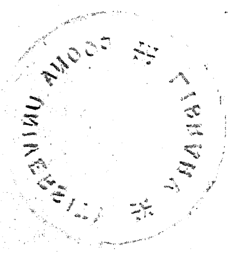


LONGMANS, GREEN AND CO

39, PATERNOSTER ROW, LONDON

NEW YORK, AND BOMBAY

1897



CONTENTS.

PART I.

PART II.

CONTENTS.

ELEMENTS OF MORALITY.

PART I.

I.—WE CANNOT EXIST ALONE.

"Nothing in this world is single;
All things, by a law divine,
In one another's being mingle."

1. As soon as we are old enough to begin to think, What are we? and, What is this world into which we are born? a question like this may perhaps come into our minds,—"How is it that I, who seem to be a distinct living thing, should have no power of living in myself? I am not fixed to a piece of rock like a sponge, nor planted in the ground like a tree; I can think my own thoughts and move my body about where I please; and yet, if I were detached from what is outside of me, I should die, as surely as the sponge would die if torn from the rock, or the tree would die if uprooted from the soil."

2. The truth is, that this being, which each of us calls "I," "myself," is in part made up from what is outside of us. The air around me must

constantly pass in and out of me to keep me alive; a portion of the animals, vegetables, and minerals, which form part of the world about me, must be taken into my body every few hours to keep its machinery going; parts of the animals, vegetables, and minerals must be made into clothes and covering for me.

3. Also, I could not keep alive if other beings of my own kind did not help me to live. If I had been alone in the world, how could I have obtained the food, the clothing, and the shelter that I required during the years of infancy and childhood, when I was too ignorant and helpless to take care of myself? I depended on others to provide all these things for me. When I grew older, and had to learn to do things for myself, I depended on others to teach me. I could not even have walked or spoken if others had not taught me to walk and speak; and everything I have and use,—the bread I eat, the clothes I wear, the house I live in, the books I read,—all have been supplied to me by the labour and thought of others, who in their turn were protected in infancy, taught and provided for by others, in the same manner that I have been.

4. Thus, every one who is born into the world is dependent for life and well-being on those who live with him, on those who have lived before him, and on multitudes of people who live in different

parts of the world. And so the great family of mankind is united together.

5. But why do we thus care for one another, and labour and think for others besides ourselves? Because there are strong, invisible links which bind us all together. Some of these links are called Feelings: some are called Duties. Let us see what they are, beginning with the first and strongest.

QUESTIONS.—1. What question may occur to us when we are old enough to begin to think? 2. What things outside of us help to make up the being called "I"? 3. How did I get the things I required in infancy? For what did I depend on others when I grew older? 4. How is the great family of mankind united together? 5. What are the two kinds of links which bind us together?

II.—LIFE AND LOVE.

"Look round our world, behold the chain of love
Combining all below and all above."—*Pope.*

1. WE cannot remember the time when we first opened our eyes and looked out on the world in which we live. We cannot remember what we first saw, and what we thought about it. But the world must have seemed a pleasant place to us. For loving faces were surely looking at us; gentle motherly arms were enfolding us; tender voices were saying pretty, cheery words to us. When we were hungry, some one fed us; when we were sleepy, some one laid us in a soft bed, and shaded

the light from our eyes that our sleep might be sound.

2. When food and sleep had refreshed us, some one carried us out into the air and sunshine, and into the fields or garden. We looked at the trees waving about in the breeze, at the clouds sailing along the blue sky; the flowers—red, blue, yellow, and all sorts of beautiful colours and forms, glanced at us from out of their leafy beds, or stood stately on their long stalks. We clapped our tiny hands at the birds as they flew, and at the butterflies as they flitted from flower to flower, and we must have felt in our little souls, What a beautiful world we have come into!

3. Perhaps we were born in a town, and not in the country; perhaps we were first carried out into the noisy streets, and not into the pleasant fields. The houses and tall chimneys shut out the sky; we were afraid of the carts as they rumbled and rattled along, and we gazed in wonder at the people as they hurried past; and we must have thought, What a curious world we have come into!

But whether we were born in the town or in the country, we might have thought, if we had been able to think, This world, beautiful and curious as it is, is a place I could not live in alone. What would happen to me, a little helpless child, if I were left all alone in it?

4. I will show you what would happen. There was once a woman who had a little child of her own; but she was too poor and wretched to provide for her infant. She was too selfish even to care for it. She had no home for it to live in, no cradle for it to sleep in, no clothes for it, no food. So she took the child into the fields at night, and laid it under a hedge, and covered it with leaves, and left it. She heard it crying as she went away across the fields, but even that did not soften her heart, it only made her hurry along the faster.

5. A few nights afterwards, a man who was coming home from his work in the fields, saw something lying under a hedge. It was partly hidden by the grass and some dry leaves. He went close to it, and found it was the body of a little child. It was quite dead. He lifted the little cold body in his arms and said "Poor little child! Your mother had no love for you, else she would not have left you here to die, though she were ever so poor." We should all so have died, if there had been no love waiting to cherish us as soon as we came into this wide, wide world!

6. The strong men who do the hard work of life,—the wise men, who by their knowledge guide and govern others,—were all alike at the beginning of their lives, weak and helpless creatures, dependent on a mother's care to keep the spark of life within them.

7. We call those parents who neglect their off-spring unnatural parents, because it is the great and beautiful law of Nature that love and life must keep together. Hence we say of the great, invisible Source of all Life, that God is Love; and hence Love is the strongest feeling in the human heart.

"Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of the heavens above?
Then mayest thou measure a mother's love.

"There are teachings in earth, and sky, and air;
The heavens the glory of God declare!
But clearer than voice beneath, above,
He is heard to speak through a mother's love."

—*Emily Taylor.*

QUESTIONS.—1. What must the world have seemed to us when we first looked out on it? Why pleasant? 2. To whom would the world appear beautiful? 3. To whom would it appear curious? What thought would occur in either case? 4. What did the heartless mother do with her child? 5. What did the man say when he found it? What is this story intended to show? 6. In what were the strong men and the wise men alike? 7. What do we call those who neglect their offspring? Why unnatural? What do we say of the Source of all life?

III.—HOME AND LOVE.

"Without hearts there is no home."

1. The world which the child first lives in is its home. Father, mother, brothers, and sisters form the small community among which our minds first begin to grow. There the feelings first plant themselves, and there the habits are first formed, which make us what we are for the rest of our lives.

2. The very name of home has a pleasant sound. If you go out into the streets, the people pass by you, and do not notice you; they do not care to know who you are, nor where you are going. Therefore to be "turned out into the streets" is a terrible thing for a little child; it is worse than being left alone. But directly you enter the door of your own home, you are spoken to by your name; you are asked where you have been; perhaps food has been preparing for you, and somebody has been thinking of you while you were away. You are safe in the midst of others who care for you.

3. For, as it is natural for the mother to love her child, so it is natural for the members of a family to love one another. They all dwell together in one house, and sleep under the same roof. If one of them is made happy, all are glad; if one of them is sick or in trouble, all are sad; and

this union and sympathy in all things make them very dear to one another. Even if you could live alone, you could not be happy alone. Think what makes the pleasure of every day. It is the talking together, the playing or walking together, the seeing things together, the eating together, the learning together. "Come and play with me," "Come and talk to me," "Come and sit by me," is the constant entreaty of a solitary child. Companionship is what all desire.

4. Sometimes, however, evil things enter into a house, which turn all the family union and pleasure into bitterness. Look at that pretty house, which stands in the midst of trees where little birds are chirping and feeding their young ones. That house ought to be a pleasant home for children. But it is haunted by an evil spirit called Selfishness, which has a brood of ugly offspring that darken the house by their presence.

5. One of this brood, called Idleness, has just been making mischief. The children rose late in the morning, because they were idle. They were not too idle to eat their breakfast, but they were too idle to do any work. They refused to help their mother with her household affairs; they refused to do any lessons; they lounged about and yawned. If some of them tried to shake off the evil spirit, and to set about some useful work, the idle ones disturbed and interrupted them.

6. Then swiftly another of the selfish brood flew in among them, called Ill-temper, and the children began to quarrel. Through the open window you may hear the strife growing louder and hotter. "Don't do that!" "I shall." "You shan't." "You shan't have my picture book," cries a little voice. "I will," says a bigger one. Then comes Tyranny to help the big boy, who cuffs his little sister, snatches her book from her, and tears the leaves in the rough pull he gives it. Then the little girl cries, and in comes the mother to see what is the matter. "He has taken my book and torn it," sobs the little girl. "Never mind," says the mother, who is not a wise mother, "his father shall whip him for it when he comes home." "I didn't tear her book," shouts the big boy, "she tore it herself." For the two ugliest imps of all the brood have just now mingled with the others, Falsehood and Cowardice.

7. Many other odious habits and dispositions are the offspring of Selfishness. Greediness which comes in at meal-times; Covetousness which desires to take all but to give nothing; Obstinacy, which will have it own way, whether the way be good or not; Revenge, which returns evil for evil, and so multiplies the evil. And all these selfish spirits are like infectious diseases, and spread from one child to another; so that the bad temper of one will sometimes make everybody in a household

bad-tempered. Not only are these diseases of the mind and temper infectious, but they grow apace if left to riot in the disposition unchecked; and as the child grows up into the man, they will eat the heart out of the character, as the worm eats the heart out of blossom and fruit.

Now let us chase away the spirit of Selfishness from that pretty house among the trees, and let the sweet spirit of Love take possession, and there will be sunshine within, pleasanter and brighter even than the sunshine outside.

QUESTIONS.—1. In what world does the child first live? Who form his first community? What are first formed there? 2. What name has a pleasant sound? How do people in the streets treat you? What is, therefore, a terrible thing for a little child? How do people at home treat you? Why are you safe there? What makes the members of a family dear to one another? What makes the pleasure of every day? What is that which all desire? 4. What sometimes enter into a home? What do they cause? Mention the chief of these? By what is it accompanied? 5. Which is the first of the brood? How does it show itself? 6. What was the next of the brood? What did it cause? And the next? Whom did it help? What two imps then mingle with the others? What bad habit comes in at meal times? What does Covetousness desire? What does Obstinacy insist on? What does Revenge do? In what are all these selfish spirits like diseases? What will they do if left unchecked? What spirit should take their place?

IV.—HOME AND LOVE.—Continued.

"Those hours were seed to all my after good."—*George Eliot.*

1. The wish to help one another is one of the first of Love's offspring; and this wish takes the strong and comely form of Industry, as it cheerily rouses the inmates in the early morning, and sets them all to work. The elder children help the younger in all their little occupations and pastimes, besides doing their own share of household work, and of the daily lessons which are to qualify them for further usefulness. They are all as busy as bees, and the hum of the hive inside is as pleasant a sound as the chirping of the little birds without The least of these busy bees delights more in helping to provide honey for the others than in eating its own share; for there is something in the hive far sweeter to them than honey.

2. A little girl, four years old, was once asked by a friend if she would go and spend the day with her. "No, thank you," said the child very gravely; I could not leave home, because if I did, there would be nobody to fetch Papa his slippers when he came home." It did not please her to be told that perhaps for once Papa would not mind fetching his slippers himself. She liked better to be useful to one she loved than to have a day's pleasure for herself.

3. Another little girl was one morning eating her bread and milk, and longed to look at her elder brother's new book, which had pictures in it. So she did not wait to finish her breakfast, but fetched the book, and laid it on the table beside her. It was the "Arabian Nights," and she opened it at the best picture of all—that of the Fisherman, and the great dreadful Genie coming out of the little jar in a cloud of smoke. While she looked, she took a spoonful of bread and milk to go on with her breakfast, but she was so busy wondering how the big Genie would ever get back again into the little jar, that she missed the way to her mouth, and spilt the bread and milk all over the picture.

4. "Oh, what have I done! George, George," cried she, as she ran with the book to show the mischief to her brother in the next room; "I have spoilt your beautiful book. Oh, I am so sorry!" George was vexed beyond measure when he saw his beloved Genie all drowned in milk, and in the first moment of anger he could almost have struck his little sister. But when he saw the tears and all the sad trouble in the little penitent face, he could not be harsh to her. So he kissed her, and said, "Never mind, little Pussy; accidents will happen, and you will be more careful another time."

5. Do you think she was not careful another

time? Indeed she was. That "Never mind" made her more sorry for what she had done, and more careful never to injure her brother's books again, than if he had scolded or beaten her. And so it is, in great matters as well as in small, that gentle words, and acts of kindness and forbearance, are more powerful for good than storms of passion or deeds of revenge.

LITTLE THINGS.

6. "Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

"Little deeds of kindness,
Little words of love,
Make our Earth an Eden
Like the Heaven above."

7. See how all the miserable, selfish feelings, and ugly passions, take flight when we love one another, and care for others as we care for ourselves! If your head and hands are engaged in useful, healthy work, there is little fear that the disease of passion or ill-temper will torment you and those about you. If you do nothing to be ashamed of, there will be no place for cowardice and falsehood. If you feel for one another, there will be no tyranny of the stronger over the weaker. If each one is glad that the others should have what they like, there will be no covetousness,

greediness, or obstinacy. And if any of you do wrong and make mistakes, there will be the three sweet angels, Charity, Patience, and Forgiveness, to turn evil into good.

8. There is a great and good saying,—"Love is the fulfilling of the law." For, if we cared for the rights and welfare of others as we care for our own, there would be no cruelties, robberies, frauds, oppression, or crimes of any sort against our fellow-creatures. All the great things in the world have had small beginnings; and we shall see that family affection at home is the beginning of that good-will among men which makes peace on earth, and nations and countries happy and united.

LOVE AT HOME.

9. "There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, smoothly glide,
When there's love at home.

"In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home.
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home."

QUESTIONS.—1. What is one of the first of Love's offspring? What is its name? How is Industry shown in the house? 2. What was a little girl four years old once asked? What did she reply? What did this show that she preferred? 3. What happened to the "Arabian Nights" which another little girl looked at? 4. What was her brother's first impulse? What made him change his mind? What did he say to her? 5. What effect had his words? What are generally more powerful than storms of passion? 6. Repeat the verses. 7. What makes selfish feelings take flight? When are we not likely to be tormented by ill-temper? What will prevent tyranny? Which are the three sweet angels that turn evil into good? 8. Repeat the great and good saying. In what sense is it true? What is the beginning of that good-will among men which makes peace on earth? 9. Repeat the verses.

V.—HOME AND DUTY.

"In Duty's path go on."

1. IT is not love alone that will keep a home together. There are duties to be done: and a duty is that which must be done because it is right, whether it is pleasant or not. When, day after day, children find everything provided for them—a house to live in, clothes to wear, food to eat, beds to rest in,—they are apt to think that all these good things come of themselves, and to forget how it is that they are supplied.

2. "I am quite old enough to take care of myself," once boasted a little boy of six years old. "I do not want anybody to put on my clothes for me, as baby does. I can button my own pinafore; and

see, I can cut my own bread, and butter it all myself!" So saying, he cut a great slice from the loaf on the table, and spread the butter very thickly over it, to show how clever he was.

3. "But suppose you had no clothes to put on, and no bread to cut, what should you do then?" said an elder brother.—"I would go to the shops where they sell clothes and loaves, and buy them." —"And how would you get the money to buy them with?"—"I would ask father for some."—"Then, you see you cannot take care of yourself; for you would have nothing to eat, and nothing to wear, if father did not give you either food or clothes or money."—"And who gives the money to father?" inquired the child.—"He works all day, and gets money in return for his work."

4. Just then the father came in at the garden gate. He looked very tired, for it had been a very warm day, and he had been hard at work in the factory since early morning. "Father," said the child, as he ran up to him, "do you like to spend all the day in the dusty, smoky factory, among the great whizzing wheels, and the roaring engines, and the crowds of people? Would not you like better to sit here in the garden among the flowers and under the trees, and take nice walks, and read nice books every day, as you say you like to do on Sundays?"

5. The father sat down on the garden-chair, and

taking his little boy on his knee, replied, "Yes, my lad, I should find it much more pleasant to sit here under the trees, and to read nice books, than to go to the factory, if it were not for something that would sting and prick me all the time that I was sitting idle among the flowers."—"What would sting and prick you?" cried the child very eagerly, "Would it be a bee or a buzz-fly?"—"Something much sharper than a bee or a buzz-fly; for it would keep saying to me, You are doing wrong. Who is to provide for the mother and the children if you sit idle here? You must go and work, and earn money, so that they may have the means of living in comfort."

6. "What is it that would say this?"—"Our true friend, whom we call Conscience. It tells me to do what is right, and makes me like to do my duty better even than to sit among the flowers. And there is something else besides my conscience which makes me like to do my duty. I work for you because it is right that I should provide for those who belong to me; and it is a pleasure to me to work for you, because you are all very dear to me, and because it makes me happier to see you all happy and well cared for than to care only for myself. Thus love makes duty pleasant."

7. "Shall you always go on working for us, and giving us everything that we want?" asked the child.—"No; for that would be using you very

cruelly. Your mother and I may die, or be ill and unable to work for you and take care of you. In the natural course of things, we are likely to die long before you. What then would become of you when we were gone, if you had always depended upon us to do everything for you? The best and the kindest thing we can do for you is to teach you how to take care of yourselves and of others, and to be useful to every one about you, so that you may never feel alone in the world and helpless.

8. "Even the lower animals teach their little ones to provide for themselves, and cease to take care of them when they are old enough to do so. Did you just now hear the old cat growl at her kitten? She did not growl at it a few weeks ago, when it was quite a little kitty. She fondled it and fed it and taught it to play with her tail. Her growl means to say, 'You are old enough now to take care of yourself; I will have nothing more to do with you.'

9. "Have you seen the birds teaching their young ones to fly as soon as their little wings are strong enough? So long as the young birds cannot fly far, the old birds continue to feed them and look after them; but when once the young birds are strong enough to fly right away, and to find food for themselves, the parent birds seem to care for them no more. Thus, all the world over, it is the parents' duty first to provide

for their young, and then to teach them to provide for themselves."

10. "Shall you care no more for us when we are able to leave home and provide for ourselves?" asked the boy with tearful eyes.—"That we shall, my child," said the father. "The love which your mother and I have for you all now will grow into a stronger love as your minds grow, and you are able more and more to think with us and feel with us. We shall then be friends to one another. Many animals love their young in the same way that a mother loves her child. But there is a better love than this, which animals cannot feel, and which lasts through life; and that is, the friendship which unites parents and children, when they can trust, and respect, and sympathise with one another.

11. "Besides, human parents cannot send their children out into the world so soon as the lower animals can. It needs much longer time, and much more care and pains, to train a child than to train a bird or a kitten. Your mind has to be made healthy and strong, as well as your body. You have to be taught to think, as well as to talk and walk; to be useful and good, as well as to eat and sleep. You have to learn how to help others, as others have helped you."

12. "Has all this to be done for me?" asked the boy with surprise. "I thought the only

teaching I needed was how to learn my lessons, and do my sums and my writing."—"You began to learn lessons," replied his father, "long before you did sums on your slate and wrote in copybooks. Children do what they see others do, and learn to think as others think, from their earliest infancy. They learn by imitation more than by instruction; and so 'take after their parents,' whether their parents teach them or not. It is therefore the duty of a parent to be good, that his children may be good also; and to do right that his children may also do right. We call this kind of teaching, Teaching by Example."

13. "Then," said the child, "if we do what we see you do, perhaps others will do what they see us do; and so if you are a good father to us, and teach us how to be useful and good, you are good also to many, many people besides ourselves?"—"Yes," said the father; "and I should sadly fail in my duty to the great family of mankind, as well as to my little family at home, if I sent fresh members into it who could be of no use in the world; who would be idle, selfish, or ignorant; who would take up room and consume food without doing any good in return. Thus the young have always a claim on the old to help them and teach them; and all men have a claim on every parent and child."

QUESTIONS.—1. What, besides love, is necessary to keep a home together? What is a duty? What are children apt to forget? 2. What did a little boy, six years old, once boast? What did he at the same time do? 3. How did an elder brother show him that he could not take care of himself? 4. Who then came in at the garden gate? What did his little boy suggest might be better than spending his time in the factory? 5. What did the father say prevented his doing so? 6. What does conscience tell us? What makes duty pleasant? 7. Why should parents not continue to work for their children always? 8. What do the lower animals teach their little ones to do? Give an example. 9. Give another example. 10. What difference is there between the love of parents to young children, and their love to children grown up? 11. Why cannot children be sent forth into the world as soon as the young of the lower animals? 12. What kind of teaching begins before teaching from books? 13. To whom are good parents useful, besides their own children? Why is this a duty?

VI.—A CHILD'S FIRST DUTY.

"He who would rule must first learn to obey."

1. IF it is the duty of fathers and mothers to provide for their children, and to take care of them and teach them, have not children also their duties? Certainly they have. But a child who has been in the world only a few years knows so little, that he cannot tell for himself what is best for him to do; and it is well for him if he has those to guide him who have lived long enough to know what is good and right.

2. A child's first duty, therefore, is Obedience; that is, doing what he is told to do, cheerfully and readily. A child obeys at once when he is told to do what he likes to do—to eat his food, play with his toys, and amuse himself; but he must always obey at once when he is told to do what he does not like, at the bidding of those who know better than he can know, what it is good for him and for others that he should do.

3. "Why must I learn to read?" a little child will perhaps say. "I do not want to read books; I should like better to be playing with my hoop and ball." He does not know that after a few years the hoop and the ball will amuse him no longer, and that the time will soon come when he would give all his playthings for the delight of finding for himself all that books have to tell him.

4. "Why must I make those tiresome up-strokes and down-strokes, and round O's and pot-hooks? I do not want to write." He little knows the treasure which lies hidden in those strokes and pot-hooks, and that it has been the work of thousands of years and thousands of clever men to make perfect the art, as we now have it, of telling all that we see, do, and think, by a few little black marks on paper. If he did know this, instead of saying, "How tiresome and difficult it is to read and write!" he would say, "How wonderfully easy it has been made to me to acquire this magic art,

by which I can know the thoughts of others in all times and places, and by which I shall be able to let others know what I am doing and thinking—even if they are miles and miles away—by merely putting a little piece of paper in the post; and by which I can know what others are thinking and doing by merely receiving a little piece of paper by the post!"

5. "How wonderful it is that people found out how to fix those fleeting, invisible, intangible things which we call thoughts, into little visible forms, and to pack them side by side in books, so that the thoughts they once stood for can be called up again, and enter the minds of those who look at them, even when they live hundreds of years after those who first put them there! And thus people of the present day possess the thoughts and knowledge of the people of the past, and thoughts and knowledge are carried about in books all over the world; and I, by merely learning to know letters and little words, shall be able to know what the wisest and cleverest people have known in all ages of the world!"

6. The mind of a person who does not know how to read and write is, as it were, shut up in a small, dark box, cramped and crippled on every side. The knowledge about all things in this great and wonderful world, which it has taken wise men centuries to obtain and collect, is cut up into little

pieces for children in their lesson-books, and made easy for them to understand. If they take this mental food while they are young, their minds will grow strong, and will be able to enjoy and receive more and better food as they grow older. It is therefore as foolish of a child to refuse his lessons as to refuse his food.

7. Except for the pleasure of doing good to the little minds under their care, it is often a weary task to teachers to spend hour after hour in giving out those crumbs of knowledge, even to willing and obedient children; and if the children are idle or unwilling to learn, the task of teaching is ten times harder. See how patiently the teacher sits through a whole morning and afternoon, talking about things which he does not need to learn himself, for he knew them long before. The least that the children can do is to give their teachers pleasure in their work by their loving obedience, and by learning and improving as they are wished to do.

8. Not only through lesson-time, but all day long, a child needs guidance. Have you never heard of children setting their clothes on fire and being burned to death, from carelessly going too near the fire, or by playing with lighted paper or sticks? Have you never heard of children tipping themselves into the water when playing too near the edge of a pond; or being run over in

the street when a cart was passing; or making themselves ill by eating poison-berries from the hedges, or other hurtful things; or doing mischief to themselves and others in a hundred ways, because they did not know what leads to mischief?

9. Children should do at once what they are told. Sometimes they can understand the reason for it afterwards, and sometimes they cannot; but they must in all things trust to the better knowledge of those who are older and wiser, and give them no trouble by refusing to obey.

QUESTIONS.—1. Why does a child require to be guided? 2. What is a child's first duty? Why should he obey when he is told to do what he does not like? 3. Why should a child learn to read, though he does not want to read? 4. Why should he learn to write? Mention some of the benefits of writing. 5. What have languages and books enabled us to do? 6. What does the mind of a person who cannot read and write resemble? Why is it as foolish of a child to refuse his lessons as to refuse his food? 7. What makes teaching a weary task? How may children lighten the labour of their teachers? 8. What shows that children need guidance, not only when in school, but all day long? 9. Why should children obey, even when they do not understand the reason for their obeying?

VII.—A CHILD'S FIRST DUTY.—Continued.

"Obedience makes the State one Family."

1. HERE is a story which shows how a child's habit of prompt obedience once saved his life. On one of the railroads in Prussia a pointsman was just taking his place in order to turn a coming train, then in sight, on to a different track, to prevent a collision with a train approaching in the contrary direction. At that moment, on turning his head, he saw his little son playing on the track of the advancing engine! What could he do? He might spring to his child and rescue him, but he could not do this and turn the points in time, and thus many lives might be lost.

2. Although in sore trouble, he could not neglect his greater duty; so exclaiming in a loud voice to his son, "Lie down!" he went to his post, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him; he lay down, and the long and heavy train thundered over him. Little did the passengers dream, as they quietly glided on to the safe track, what terrible anguish their approach had caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find a mangled corpse; but to his great joy and gratitude he found him alive and unharmed. We

are told that the pointsman's brave conduct was made known to the King of Prussia, who next day sent for him and presented him with a medal of honour for his heroism.

3. When children are required to do what is unpleasant to them, they should remember how many things their parents and friends have to do for them which would not be at all pleasant to them if they cared only for themselves; how they have watched over them by night and by day when they were helpless infants, and have kindly borne with all their troublesome little ways; how they have given up their time to teach them, and their rest and comfort to tend them in sickness; how they constantly deny themselves that their children may have all that they need.

4. Besides doing all they are told to do, it is necessary that children should obey the rules which their parents make for the comfort and welfare of the family. Can you fancy a home in which each child is allowed to have his own way, and do just as he pleases, without regard to the rest? Perhaps one chooses to sit up half the night, another to lie in bed half the morning; one is never ready for his meals when his meals are ready for him, another likes to be eating all day long; one sits down at table with dirty hands and face, and uncombed hair, another neglects to wipe his shoes on the mat when he comes into the house, and leaves

black foot-marks on carpet and floor; one likes nothing but play, another litters every room with his handiwork; one persists in noisy games, while another wishes to read in quiet.

5. Such would be the confusion and the strife in that house, that nothing could be done in peace, and nothing could be really enjoyed. Each of those children would be much happier if he were obliged to obey rules made for the good of all; if there were a kind and sensible ruler of the household, who fixed the time for sleeping, eating, work, and play; who insisted that each child should be clean and orderly and considerate to the rest, instead of leaving each to follow his own whim. And to live in obedience to rules does not mean to live under restraint, for those who have been brought up to orderly and pleasant habits will behave well naturally, without any effort at all; for "habit is second nature."

6. It is not only children who have to obey. What confusion and destruction would follow if our soldiers and sailors refused to obey the orders of their commanding officers, until they knew the reason for the orders! Much worse confusion would there be if each person refused to obey the laws of his country, because he did not make the laws himself. The obedience of a child to its parent or teacher is the beginning of that obedience to the laws of right and justice without which not

the greatest state, any more than the humblest home, would be fit to live in. It is the beginning of that Order which is "Heaven's first law."

QUESTIONS.—1. What does the story of the Prussian pointsman show? In what difficulty was the pointsman placed? 2. What did he do? What did the boy do? What was the result? 3. What should children remember when asked to do what is unpleasant to them? 4. What would happen in a house in which no rules were observed? 5. What would the effect of this be? Why are children happier if obliged to obey rules? 6. Who have to obey besides children? Of what is the obedience of a child the beginning?

VIII.—THE MORNING OF LIFE.

"In the morning sow thy seed."—*Ecclesiastes.*

1. CHILDREN may, perhaps, say—"Since we do not know enough to be very useful, it cannot signify much how we spend our time." But, in one sense, time is of more value to the child than to the grown-up person. What would you think of the carpenter or the builder who set to work without having any of his tools ready? Childhood is the time for getting ready all our tools for future work.

2. These tools are—good habits, and a good store of ways and means. We sometimes hear people say of some one who is no use in the world: "Poor fellow! he has not been used to work; he was not brought up to it. How can we expect him to take

to it now!" That means, that he got into such habits of idleness when he was young, that he is good for nothing now.

3. The worst of it is, that idleness does not often mean sitting still in a corner and doing nothing. Do nothing, and you will soon be in the way to do worse than nothing. If you do not keep your garden planted well with good plants, weeds will soon fill up the space. If you do not fill your time with good work, Idleness, the mother of mischief, will soon kill time with her poison-drops of selfishness. It is the idle child who is fretful and exacting; it is the idle boy who torments little animals; who is a plague and a tyrant to those who are less and weaker than himself; who lets others work for him, and greedily takes the good things which he has done nothing to deserve.

4. The chief of the ways and means for future work which most children have to acquire are, reading, writing, and arithmetic; and all these can be best gained in early life. A child's mind is not capable of understanding what an older mind can understand, but it is as easily impressed as soft wax, and can store up a number of useful facts and figures even without understanding them. Thus children can learn the multiplication-table much more readily than most grown-up people, although it may be years before they comprehend the marvellous relations and properties of figures. Their

memories can retain dates and facts in history and geography, which would slip away at once from an older brain. Their little flexible fingers can learn to guide a pen much more easily than the stiffer joints of older scholars.

5. Indeed, it is such a difficult task for old people to learn to read and write, that those who have not been supplied with these tools of knowledge in early life, are often among the most anxious that their children should have them at any cost. But, children, you must never forget, that though it is a good thing to have a store of facts and figures in your minds, it is a much better thing to know how to use them. A parrot can learn a great many words and tunes, but his little brain can make no use of them; he can do nothing cleverer than repeat them over and over again, and screech, and nibble his sugar, and twirl round on his perch to the end of his days. In the same way, a child may be able to read and write, and repeat whole pages of his catechism or lesson books, without being any the wiser.

6. There was a boy named Harry, who had a beautiful paint-box given to him, which he was very proud of, and fond of looking at. He used to take all his paints out every day, lay them in a row to count them, and then shut them all up safe in his box again. He never thought of learning how to paint pictures with them. After a time,

Harry grew tired of counting his paints; so his box was left in the school-room cupboard till it was covered with dust, and when Harry was grown up, it was cleared off with a lot of play-things as being of no farther use.

7. There was another little boy, named Philip, who had no paint-box given to him; but he longed so much to be able to paint pictures, that he saved up his half-pence to buy little pieces of gamboge, and Indian ink, and blue and red and brown paints, and as many paint-brushes as he could afford; and he kept them in a card-box of his own making. He was never tired of trying to paint trees and animals, and clouds and ships; and by-and-by it was found that he had taught himself so much, and that he painted such clever pictures, that he was fit to be brought up to be an artist.

8. Now, which of these two boys was the brighter of the two—the one who had paints and never used them, or the other who wished to use them even before he had them? So it is with all that children learn in their early days: it is either thrown aside as useless, like Harry's paint-box, or it is a help and a benefit all through their lives.

QUESTIONS—1. In what respect is time of more value to the child than to the grown-up person? 2. What are these tools? What is meant by saying that a person has not been *used* to work? 3. To what does idleness often lead: to what odious ways and habits? 4. What are the chief ways and means of

future work? Why is childhood the best time to acquire them? 5. What is better than having a store of facts and figures in the head? To what is a child compared who can merely repeat pages of his lesson-book? What use did Harry make of his fine paint-box? What did Philip accomplish without a paint-box? 8. How does the contrast apply to all that children learn?

IX.—THE MORNING OF LIFE.—Continued.

"So noble work succeeds to noble thought,
So the child's play to earnest close is brought."—*W. M. W. Call.*

1. CHILDHOOD is the best time to learn the beginning of those arts and acquirements which add to the pleasantness and beauty of life; such as music, drawing and painting. The written language of music is as wonderful as the written language of speech. By means of little dots, and lines, and marks the melodies and harmonies which have been created in one mind are born again in other minds. They can be read out of a book, and either sung or played upon instruments. In the same way that a child learns to read, long before he can know all the delight that books have in store for him, so a child should learn to read music, long before he can know what real music is, and all its power and beauty.

2. It seems tedious work to learn the notes in a book, and then make them speak on an instrument, when we can only strum our scales or play our little tunes; but the child's practice must come before the better performance, and is the stepping-

stone to the sublime music of a Handel or the beautiful music of a Mozart.

3. So also of painting: the child makes his first drawing-copies, and paints the pictures in his scrap-book, years before he can understand the merit of those glorious pictures by a Raphael or a Claude which are the delight of men from age to age. Perhaps not one in a thousand grows up to be a great genius in any of the arts; still, to be able to create sweet sounds, to paint pleasing pictures, to do good or beautiful workmanship of any kind, even though we are not very clever, is to be able to give much enjoyment to others, and to make all our leisure hours happy hours.

4. Children, it is not by idle amusement all the day long that you are made happy: it is by being busily employed during the best hours of it in what is useful to others, or in learning those things which will make you still more useful when you grow up.

5. Think of your days as caskets to hold treasures. Many sweet and pleasant things are put into them by those who love you: see that you also put into them sweet and pleasant things. Especially put in plenty of the seeds of knowledge and usefulness, which shall some day grow into strong and thriving plants. If so filled, your caskets will range themselves in beautiful order in the storehouse of your memory. If left empty,

they are worth nothing but to be cast away upon the refuse-heaps of the past.

TO-DAY.

"Lo! here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

"Out of Eternity
This new day is born,
Into Eternity
At night will return.

"Behold it aforetime
No eye ever did,
So soon it for ever
From all eyes is hid.

"Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?"—*Carlyle.*

QUESTIONS.—1. What arts should we begin to acquire in childhood? 2. What may the child's practice lead to? 3. Why should we learn these arts even though we are not clever? 4. How are children really made happy? 5. How should you think of your days? What should you specially put into them? What if they are left empty? Repeat the verses.

X.—THE TEACHINGS OF CONSCIENCE—TRUTH.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just. . . . think on these things."—*St. Paul.*

1. WHEN children are loving, obedient, and industrious, and have kind, sensible parents and teachers to guide them aright, they are happy indeed, whether at home or at school. As they grow older, they will begin to know for themselves what is right; and the Conscience, or the wish to do right will also grow up within them.

2. Parents gladly see the time coming when their children will be able to guide themselves. When their reason and conscience are strong enough to do this, the blind obedience which asks no questions will no longer be required. Father and mother, sons and daughters, will consult and act together as friends and companions; and so long as they remain in the same home, they will all help and work together on almost equal terms.

3. What is the first thing which Conscience tells us, as it begins to dawn within us? It tells us that we must be truthful in all our words, and honest and just in all our ways.

4. Without truth, there could be no trust in one another. If we did not speak the truth to one another, we might as well be alone in the world: we could not work together, we could not help one another. For what is the use of speech—of the

wonderful power of shaping our thoughts into words? Its use is this: that what we think, and what we know, may not be shut up within ourselves, but may be given out to others.

5. Language is the means by which one mind flows into other minds. If we all had to find out everything for themselves, what toilsome, up-hill work life would be! What waste of time, labour, and thought, if each had to begin at the beginning for himself, and could learn nothing from others! But now, through the gift of speech, the knowledge which one has is given to others, and all have the benefit of what each knows.

6. Suppose you had a clock in the house which always told the wrong time. You would soon leave off looking at it, and would trust to the church clock, or a neighbour's clock, which told the time truly. But suppose that all the clocks told the wrong time, and that all told a different time,—for "truth is one, but error is legion,"—would there not be utter confusion among us all? If it were not for the great sun himself to correct all those faithless clocks, there would soon be no order, no punctuality, no engagements made, no appointments kept.

7. Much worse than false clocks is it when men deceive one another; for they have thousands of things to tell of more importance than, What time it is. Ages ago, the Psalmist said, "There shall no

deceitful person dwell in my house: he that telleth lies shall not tary in my sight;" and it is just as true now as it was then, that no house can be a home worth living in if truth does not dwell there; since truth is the source of all that is noble and good, and falsehood of all that is base and mean. Why do we ever wish to deceive? Sometimes because we think we can gain something by falsehood. But what we gain by falsehood is never of so much value as what we lose by it.

8. A lady one day took her son, a boy twelve years old, to one of the London railway stations, because she was going to send him to school in the country. She was a widow, and very poor, and she had had great difficulty to procure money enough to pay his fare.

9. "What a pity it is, Percy dear," said she, as they walked along, "that your twelfth birthday had not been to-morrow instead of yesterday, for then you could have gone for half-price, and I could have given you six shillings to take to school with you. But now, since you are over twelve instead of under, you will have to pay as a whole passenger, and not as a half, and I cannot spare you a single sixpence.

10. "Not a single sixpence to put in my new purse! O mother, what will the boys think of me at school!" The mother sighed a little, and would willingly have stinted herself of comforts to put a

few shillings into her boy's new purse, but she had other children at home to provide for. When they came to the ticket-office at the station, the clerk said, as he looked at Percy, who was rather a little boy for his age, "Half-fare, I suppose? — six shillings."

11. The lady hesitated a moment, and Percy knew what was passing in her mind. One little "yes," or no word at all, and she would have six shillings to give her boy. But it was only for a moment that she hesitated. "No," said she, "he is over twelve," and as she gave the ticket to Percy, she said with a smile, "There, my dear, there is a ticket that tells the truth to put in your purse; and that is better than six shillings gained by telling a lie."

12. Percy kissed his mother fondly at parting, and knew she was right; but he did not find out how very right she was till the guard came to the door of the carriage and asked to see the tickets. How could Percy have looked that man in the face if he had had a lying ticket to show! But now he was an honest passenger, and he could look the whole world in the face. "All right," said the man, as he looked at the ticket and banged the door. And "All right" echoed Percy's heart; and when he gave up his ticket at the end of the journey, he felt quite proud of his empty purse.

13. Whenever afterwards he was tempted to be untruthful, that honest "No" and sweet smile of

his mother came into his mind, and made it impossible for him to tell a lie. Many a lesson Percy learned at school, but not one was of so much value to him as the lesson he brought to school in his empty purse.

14. Sometimes we are tempted to deceive because there is something we have done that we are ashamed of, or that we are afraid of being punished for. But a lie is much worse than most things than we wish to hide. To be charged with telling a lie is resented, even by school-boys, as the grossest insult; for it is felt to be the same as saying, "You are a coward of the meanest kind." The brave man scorns a lie; the upright man needs no lie; the loving and the good would never by a lie be faithless to the trust which others have in them.

"Who are the happy and who are the free?
You tell me and I will tell thee.
Those who have tongues that never lie,
Truth on the lip and truth in the eye;

"Truth in the soul to friend or foe,
To all above and to all below.
These are the happy and these are the free:
So may it be with thee and me."

QUESTIONS.—1. When are children happy indeed? What begins to grow up within them as they grow older? 2. Why will blind unquestioning obedience not to be required then? 3. What is the first thing that Conscience tells us? 4. What could there not be without truth? What is the use of speech? 5.

Why would life be insufferably toilsome without language? 6. What would you do if you had a clock that always told the wrong time? What would happen if all the clocks kept the wrong time? 7. What is much worse than false clocks? What can no house be without truth? 8. In what circumstances was the widow who was sending her son to school? 9. What did she say was a pity? Why? 10. What did the clerk say at the ticket-office? 11. What was she tempted to do? What did she say? What did she say to her son as she gave him his ticket? 12. When did he find out how very right his mother was? What was his feeling as he gave up his ticket? 13. What did he take to school in his empty purse? 14. What are common motives to deception? Why is it deemed an insult to be charged with telling a lie? Who are the happy and free?

XI.—THE TEACHINGS OF CONSCIENCE—HONESTY AND JUSTICE.

"Let Honesty be as the breath of thy soul."

1. WHAT else does Conscience tell us? That we must be honest and just in all our ways. Honesty is the twin-sister of Truth. To be truthful, is to be faithful in words; to be honest, is to be faithful in deeds.

2. "That is not fair," you sometimes hear one child say to another. What does "not fair" mean? It means that one of them has taken something which belongs to another. It may be only a small thing,—perhaps a place at table, or a turn in a game, a book, or toy, or piece of cake,—but still it was not honest to take it, and the children knew it was wrong. The child who took it feels ashamed or sullen; the child from whom it was taken feels

angry; and they are not so happy together as if that unfair or dishonest little action had not been done.

3. Wrong of any kind always brings wounded feeling and disunion after it, and even little children have need to be honest. They each have their own property in their books and playthings: it is a great pleasure to lend or give away what is their own, but they cannot have this pleasure if one takes from another without leave. Unless children can trust in one another's honesty, there will be concealment, suspicion, falsehood, and ill-will. Can home be happy if these evil things are present there?

4. Even though a child has no home, he may make friends by his honesty, and need not be alone in the world. There was once a little boy who was employed to sell fruit at a stall. He seemed to have no father or mother; at any rate, he did not know who or where they were. He slept under the arches of a bridge, or in any other covered place he could find, and came early every morning to mind the stall. One day a man bought three pennyworth of apples at his stall, and by mistake gave a fourpenny instead of a threepenny piece to pay for them. "You have given me a penny too much," said the little boy, as he returned him a penny. "That's an honest little fellow," thought the man; "I will buy my apples of him again."

5. Another day, a woman came to buy plums. "You give me better measure," said she, "than they do at the stall opposite."—"I give you just a pound," said the boy, as he weighed the plums over again, and showed her that the balances were even. —"Then they must cheat me at the stall over there; and I will always come to you for my fruit," said the woman, and she nodded and smiled to him.

6. So, by his honesty the boy attracted customers to his stall, and his master was pleased, and his customers were all friendly to him; and one of them got him a better situation, in a shop, where he had comfortable meals and a bed to lie on. He was always trusted to go on errands, and to receive money for his master at the shop, because he was known to be honest. When he grew up to be a man, he was able to earn an honest livelihood for himself; and at last he had a home of his own, with wife and children who loved him, and friends who respected him.

7. But to be honest means a great deal more than never to take anything which belongs to another. Look in the dictionary, and you will find that honesty and honour have at their root the same meaning: they both mean to be just and true. So that the real "Right Honourables" in the world are those who are just and true. When a man says, "On my honour as a gentleman," he means

"You may trust me that I will do nothing that is dishonest." When a man says, "On my word as an Englishman," he means, "My word is to be trusted, for an Englishman scorns to tell a lie."

8. The poor man who scorns to take a penny that does not belong to him, or to do anything that is false or mean, is at heart a true gentleman, however rough his speech or shabby his clothes may be.

"Whatever you are, be brave boys !
The liar's a coward and slave boys ;
Though clever at ruses
And sharp at excuses,
He's a sneaking and pitiful knave, boys !

"Whatever you are, be frank, boys !
'Tis better than money and rank, boys ;
Still cleave to the right,
Be lovers of light,
Be open, above-board, and frank, boys !

"Whatever you are, be kind, boys !
Be gentle in manners and mind, boys ;
The man gentle in mien,
Words, and temper, I ween,
Is the gentleman, truly refined, boys !

"But, whatever you are, be true, boys !
Be visible through and through, boys ;
Leave to others the shamming,
The "greening" and "cramming,"
In fun and in earnest, be true, boys !"

—*Henry Downton.*

An honest nature so lifts us above all that is mean and miserable in the world, that we all come

to feel, sooner or later, the truth of that great saying of the poet Pope,—

"An honest man's the noblest work of God."

9. What, then, are those feelings and duties which unite us in our homes, making us happy together,—helps, companions, and friends to one another,—and which prepare us for being useful and happy in the great world of mankind? They are love, obedience, industry, truth, and honesty.

10. Still, in some homes where all these good angels preside, there is a *something* wanting; and the want of that something deprives life of much of its sweetness. In the next lesson we shall see what that something is.

QUESTIONS.—1. What else does conscience tell us? How are honesty and truth related? 2. What does "not fair" mean? What is the consequence of unfairness? 3. What does wrong of any kind always bring? 4. How did the poor boy of the fruit stall show his honesty? What did the man resolve to do? 5. What did the woman who bought the plums say? 6. What did the boy gain by his honesty? 7. Who are the real "Right Honourables" in the world? 8. When is a poor man a true gentleman? Repeat the verses. What does the poet Pope say of an honest man? 9. What are the feelings and duties that make life happy and useful? Is that all that is necessary?

———

XII.—REVERENCE.

"Let knowledge grow from more to more,
But more of reverence in us dwell."—*Tennyson.*

1. Have you ever heard the wheels of a machine creak and grate harshly as they turned on their axles? The machine may be in good order, and may do its work well, but the wheels need a little oil to make them turn smoothly. So you may see people living together who are good and honest, and mindful of their work and duties, but whose manners and speech are so rough and rude that they are constantly jarring and chafing one another. They need the oil of courtesy and respect to make their life together smooth and sweet and pleasant. It may seem a small offence to be rude, especially in a child; but a gnat is a small thing, and yet it may cause much irritation.

2. Sometimes we see a child who does not answer when he is spoken to, or who turns his back upon us instead of listening; who yawns in our face, or whistles while we are engaged in some quiet study; who pushes past us in the street, or does not step aside to let others pass; who slams doors; who eats his meals without helping to serve others; who stands staring at a friend or guest instead of meeting him pleasantly and replying to his greeting; who contradicts and denies flatly what others say, from habit, and not because he knows better than they do. All these ugly ways

cause irritation and annoyance to others; and if they become habits, they will sour the disposition and the inner feelings will become as rough and rude as the outward manners.

3. Rude behaviour is called repulsive; that means, it drives away: kind and courteous behaviour is called attractive; that means, it draws towards. Thus, like all other things which are ugly and wrong in our conduct, rudeness separates us from our fellow-creatures, and tends to make us alone in the world; while, like all other things lovely and right, courtesy unites us with others. Therefore, one of the great teachers, who taught men to love one another, and to be true and honest, said also, "Be courteous."

4. Rudeness and disrespect are wrong towards anybody, but rudeness from a child to a parent is odious. "Honour thy father and thy mother" is called "The first commandment with promise;" and this looking up to, and honouring those who are wiser and better than ourselves, has the promise in it of all that is most worthy and lovely in after-life. However clever a child may be, he cannot make himself as old as his parents: his little mind cannot be filled with that knowledge which comes only from years and experience; but the more that little mind grows, the more it respects the larger minds of others.

5. Do not we all feel that we have a right to be

respected by others, if we have done nothing that degrades us? Does not even a little child feel angry when he is treated with rudeness? Even the little dog or the cat, which sits at our feet, and loves to be with us, is sorely wounded if we push it aside rudely, or speak to it with harshness. For everything that lives and feels is entitled to our kindness, and in some way to our respect, either as our fellow-creature, or as a beautiful and wonderful existence, whose being is a mystery beyond our understanding; and the true gentleman is he who treats with gentleness all living things,—the more weak they are, the more careful he is not to wound them by roughness.

"For the strongest always are gentlest,
And the gentlest always the best."

6. Who are the lowest and rudest both among men and among children? They who are too dull and ignorant to see what is beautiful; they who are too degraded to know what is great and good. See the boy who clutches and crushes the butterfly as it spreads its wings; who stamps with his heavy foot the life out of the merry, busy little insect, which speeds along his path, who hurls a stone at the tender bird as it warbles sweetly in the bush; who plucks and scatters the delicate flowers as they bend towards him on their graceful stems. He has not soul enough to admire their beauty, he has not sense to feel the marvel of their existence; he is

like the lowest savage, who cannot admire or wonder at anything.

7. See two men enter a magnificent building. Statues of great and good men of the past stand around. The organ is pealing forth the grand music of those who have left their spirits to exalt and soothe our spirits in the harmony they created. One of these two men enters with reverence. He takes off his hat in sign of respect; he sits down quietly lest he should disturb others in their enjoyment. The persons who are near him at once welcome him as a kindred spirit who helps them to admire and enjoy by his sympathy, although they may not know who he is.

8. The other man comes in hat on head, hands in his pockets. He stands lounging about, or pushes against others; he talks or whispers so as to disturb everyone who is listening to the music: he is too dull and stupid to feel the beauty either of the building or of the music, so he noisily walks out before the performance is finished; and every one is glad to be rid of him,—his ignorance and bad manners have made him a nuisance. The knowledge and reverence of the first man make him attractive: the ignorance and rudeness of the other make him repulsive.

9. See, again, two children who are old enough to think and feel about what they hear and read. One of them does not think or feel at all. He

gabbles over, like a parrot, words that tell of the Christ who lived and died for love to mankind, but he is glad when the Sunday lesson is over. He learns how Columbus* sailed through unknown seas to find a new world, but he is glad when the school task is over. He reads how Sir Humphry Davy† invented a safety lamp for the poor miners but he quickly turns over to a more amusing page of the book. He hears people talking of the death of a noble physician, who lost his life in trying to save poor hospital children from the effects of bad drainage; but he pays no attention, for what does he care about others, or for what happens to them!

10. The other child both thinks and feels. He reads to himself of the Christ who tenderly felt for the sins and sufferings of others, and his young heart glows within him with love to that great teacher and friend of all. He reads about Columbus, and seems to sail with him over the Atlantic billows in his brave launch into an unknown hemisphere, and longs to stand by the

---

* *Columbus.*—Christopher Columbus, the discoverer of the New World, was born at Genoa in 1455. He discovered San Salvador in 1492, and the mainland of South America in 1498. He died at Valladolid in Spain, poor and neglected, in 1506.

† *Davy.*—Sir Humphry Davy was one of the most famous of English chemists and physicists. He is best known as the inventor of the "safety lamp" (1815). The flame is enclosed in a wire gauze case, cylindrical in shape. The flame cannot pass through the gauze; and though the explosive gas of the coal mine does pass through, it is consumed harmlessly within the case.

side of the hero, to help him to cheer his men and overcome his thousand perils and difficulties. He cannot leave Sir Humphry and his lamp until he quite understands the clever contrivance by which light is taken a safe prisoner down among the explosive gases of the dark pit. He can hardly restrain his tears as he thinks of the noble young physician losing his own valuable life from inspecting the poisonous sewers of the hospital, that he may save the lives of those little children who lie ill in the hospital beds.

Which of these two children is likely to do what is good and kind and noble when he himself becomes a man?

11. A gentle sympathy with the least of earth's creatures; an admiration for all the beautiful works of man and of nature; a reverence for all who are good, wise, and noble,—are so many steps upwards to that adoration of the Giver of all goodness and the Source of all beauty which we call Religion. Thus we see the truth of the saying: "The first condition of human goodness is something to love; the second, something to reverence."

QUESTIONS.—1. What is the oil that makes the wheels of life run smoothly? 2. Mention examples of childish rudeness. What do they cause to others? What do they cause in those that practise them? 3. How is rude behaviour described? And courteous behaviour? Wherein does rudeness resemble other things that are ugly and wrong? 4. Towards whom are

rudeness and disrespect especially odious? What is "The first commandment with promise"? 5. What entitles every one to respect? What entitles even the lower animals to kindness and respect? 6. Who are the lowest and rudest among men and children? Give examples of rude conduct among boys. 7, 8. Contrast the conduct of the reverent and of the ignorant man when visiting a fine building. What different effects do they produce on their neighbours? 9, 10. Why is it better to think and feel about what we read than to gabble it over like a parrot? Give instances of both kinds of reading. 11. To what are sympathy, admiration, reverence, so many steps upward? What is the first condition of human goodness? What is the second?

XIII.—SELF-RESPECT.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to anyone."—*Shakespeare.*

1. THERE is one person in the world, who perhaps is not one of the wisest or the best, whom yet we ought especially to be able to respect. That person is our own self. Have you ever heard it said to one who had done something wrong or mean "*you* ought to be ashamed of *yourself!*" and has not this seemed to you like dividing a person into two, and telling one half to be ashamed of the other half?

2. We are so divided into two. We have an animal half, which is the lower part of our nature, and which desires only to gratify our animal appetites of eating, drinking, sleeping, and getting for ourselves all the pleasure out of life that we

possibly can; and we have a spiritual half, or higher nature, which loves and cares for others, which wishes above all things to be good, and to do good.

3. Now, the lower nature is not bad in itself. All animals must eat and drink, and satisfy their bodily wants, and like to enjoy themselves; and so must we. But if we let this merely animal part of us get the better of our higher part; if we love eating so much that we make ourselves into gluttons; if we love sleeping so much that we make ourselves sluggards; if we are so eager to get everything that we like for ourselves, that we are unkind, unjust, dishonest towards others;—then our higher nature is overcome by our lower nature, and *we* ought to be ashamed of *ourselves*.

4. Therefore it is an excellent thing so to be guided along the right and upward path of life by our conscience and our better feelings, that we shall be in no danger of being dragged downwards by our lower nature and our selfish desires. And to do in all things as our conscience bids us, is to have self-respect.

5. One day two boys were passing a shop in which there were some tempting ripe pears exposed for sale, and there was no one minding the shop at the moment. "Why did not you take one of those pears?" said one boy to the other; "there was no one there to see you do it."—"Yes," replied the

other boy, "there was some one there. I was there myself, and I could not bear to see myself do such a thing." The boy who said this was very young and very poor; but he had within him what was better than all the wealth in the world. You know who said, "What shall it profit a man if he gain the whole world, and lose his own soul?"

6. When a child who has done something wrong says, "I don't care;" it is the same as saying, "I am foolish as well as wrong, and I don't wish to be anything better." When we are sorry for having done wrong, it is the same as saying, "We are wiser now than we were then;" and who need be ashamed of growing wiser? The "Don't Cares," or those who have no self-respect, are a very large and a very miserable family. Gaols are filled with them; public-houses are filled with them; they abound in work-houses, in homes where there is no comfort and no decency, in by-places and haunts of vice.

7. Do you think a man respects himself who, in a cowardly, sneaking way, robs his neighbour of his money or his goods? Does that man respect himself who stupefies his brain with strong drink, and makes himself into a reeling drunkard and an idiot? Do those respect themselves who gain their selfish ends by fraud, and all kinds of dishonesty? Do those respect themselves who do not keep their bodies clean, or their clothes decent, who are dirty

and slatternly in their habits and in their homes? The least among you will answer, "No indeed; such persons cannot respect themselves."

8. Dear children, you are too young at present to know all the happiness which comes from being at peace with ourselves, and from always thinking and doing what conscience and the higher nature approve. Many troubles and trials may await you in the path of life which lies before you; but be good, and do good, and you need not fear.

9. "I have been young, and now am old," says the Psalmist, "yet have I never seen the righteous man forsaken, nor his seed begging bread." The greatest poet* ever born in England writes of,—

"A peace above all earthly dignities,—
A still and quiet conscience."

And all of us find, whatever may be our lot in life, that to those who are upright, honest, and good, there is a peace beyond what the world can give or take away.

"He who walks in virtue's way
Firm and fearless, walketh surely;
Diligent, while yet 'tis day,
On he speeds, and speeds securely.
Flowers of peace beneath him grow;
Suns of pleasure brighten o'er him;
Memory's joys behind him go;
Hope's sweet angels fly before him.

* William Shakespeare. Born 1564; died 1616 A.D.

"Thus he moves from stage to stage,
Smiles of earth and Heaven attending;
Softly sinking down in age,
And at last to death descending.
Cradled in its quiet deep,
Calm as summer's loveliest even,
He shall sleep the hallowed sleep—
Sleep that is o'erwatched by Heaven."

—*Bowring.*

QUESTIONS.—1. What person especially ought we to be able to respect? What does the expression, "You ought to be ashamed of yourself," suggest? 2. What are the two halves of our nature? What does each desire? 3. Why is the lower nature not necessarily bad? When ought we to be ashamed of ourselves? 4. What guides us along the upward path of life? What tend to drag us downwards? What is it to have self-respect? 5. What did the boy who was told to steal pears reply to his companion? 6. What does it mean when any one says, "I don't care"? What places are filled with the "Don't Cares"? 7. What persons cannot respect themselves? 8. What enables us to overcome the trials of life? 9. How does the Psalmist refer to the righteous? What does Shakespeare say about conscience?



PART II.

I.—THE FAMILY OF MANKIND.

"But as He framed the whole the whole to bless,
On mutual wants built mutual happiness."—*Pope.*

1. If home were our dwelling-place from the beginning to the end of life, and if all our duties were made pleasant by the companionship of those we love, our world would be an easy place to live in. And yet it would not satisfy any of us. If the walls of our house enclosed all for whom we cared, and all the objects of interest we had in life, even a happy home would be something like a prison. For we belong not only to the small family of father, mother, brothers, and sisters; we belong also to the much larger family of mankind. Let us see how we are connected with the members of this great family.

2. Most of us have neighbours, friends, relations, or acquaintances, not very far distant, whose homes are open to us, and for whose joys and sorrows we care almost as much as for our own. The post brings us letters from those who are miles and miles away, and who may yet be as near to our

hearts as those with whom we live. Thus, though we may live at home, and seldom go beyond our own village or town or county, our minds may be closely linked with those who dwell in places we have never seen.

3. No distance can hinder our thoughts from travelling to those we love.

> "When I think of my own native land,
> In a moment I seem to be there,"

said poor Selkirk in his desolate island. No distance can hinder us from taking an interest in the affairs of our fellow-creatures, even when thousands of miles separate us; and the very necessities of life require that people should be working for and thinking of one another from one side of the world to the other.

4. How, for instance, do we procure our daily food? Only by thousands of people, all the world over, busying themselves about it. The baker supplies us with bread; but countless people have been at work before the bread could be ready for us. First, the farmer sows the corn; but he must obtain his ploughshare and threshing machine, and all other implements, from the iron-works, where thousands of men are employed in making iron-ware; and thousands more are employed in supplying coal and other materials for the manufacture The miller grinds the corn; but his mill and all his machinery have been made by builders, mill-

wrights, and a variety of other workers. The baker makes the bread; but he depends for his oven, and the means of heating it, and of making up the flour into loaves, upon iron-workers and ironmongers, on carpenters and builders, on coal merchants, brewers, salt dealers, workmen employed at waterworks, and multitudes of men who can work well with their heads as well as with their hands.

5. Perhaps you will say, Why should there be all this trouble to find us bread? Could not we sow the grain, and grind it, and make it up ourselves? Some of us might, if there were only a few people in the country to be fed; but since there are millions of people who want bread, it must be supplied in the cheapest and easiest way possible. And, strange though it may seem, all that division of labour among multitudes of people of different trades, and all that vast machinery, make a loaf of bread much cheaper for each of us than if each family made it for themselves from the beginning.

6. If a loaf of bread costs all this labour, what must be the cost of the sugar for your tea and pudding, which has to be grown on the other side of the world? Before the sugar can be found in the grocers' shops, the sugar-canes have to be cultivated by the West Indian planters and their troops of negros, manufactured into sugar in their sugar-mills, shipped over the Atlantic, stored up by

British merchants, and sold by them to the retail grocers. Fancy all the men and machinery employed in warehouses, on wharves and ships, and on plantations and in factories abroad, before your sugar-basin can be filled for breakfast! And so of almost every article that we need for diet or for clothing. If we were cut off from all help from our fellow-creatures at home and abroad, we should sink at once to the condition of naked savages.

7. The many things we need from a distance in order to live in comfort, and the feelings of sympathy and interest which unite us to those far away, have led to those inventions by which thoughts as well as people can be carried over land and water. Roads, ships, railways, telegraphs, have been made, so that we, our goods and merchandise, our letters and messages, our books and newspapers, may be carried in all directions—over land, over seas, through mountains and forests, up in the air and under ground—so that no distance and no obstacle hinders men from finding one another, and carrying on the affairs of life together.

QUESTIONS.—1. To what large family do we all belong? 2. How are we connected with this family? 3. What can distance not hinder? What compel people to think of one another? 4. Show how this works in connection with bread. 5. What advantage is there in this way of producing bread? 6. Show how division of labour works in the production of sugar. Without this help from our fellow-creatures what should we be? 7. To what has this dependence on people at a distance led?

II.—THE FAMILY OF MANKIND.—Continued.

"The thoughts of men are widened with the process of the suns."—*Tennyson.*

1. If it were possible for you to see the whole of our island from some very high place—say from a balloon on a clear day—and if your eyes were keen enough to take in at a glance what was going on, you would see millions of people traversing the country in all directions; multitudes steaming along on the railways, which spread all over the land like a mighty net-work; multitudes driving, riding, and walking along the roads; and multitudes hurrying about and swarming like ants about the large towns.

2. If you were to watch where all those people were going, you would find that some were going to seek friends, or relations, or their own homes; some to seek those with whom they had business to do; some to join others at work in fields, or factories, or workshops, or offices; and that nearly all were going to seek those with whom they were connected by ties of affection, or duty, or interest, or necessity.

3. And what else do those railways carry besides people? They carry millions of letters daily. There is not a small house in the smallest village which the postman does not find out, in order to leave a letter now and then from some person far off, who cares very much about the people in that small house.

If you could look into all those letters, you would find in thousands of them messages of love, of kind remembrance, of best regards, of good wishes; in thousands of them business orders; heaps of them giving or asking for information, giving or asking for help of some kind. Thus from your balloon height you might see how we are kept moving, and how at the same time we are all bound together by invisible chains of affection and necessity.

5. Now, as the railways and roads, and rivers and canals of our island form a great net-work of lines connecting every part and corner of the land, so all the railways, roads, and sea-tracks of the civilised world form a net-work of connecting lines on an immensely larger scale, by which people and thoughts are perpetually going and circulating; and the stream never stops day or night, any more than the vital fluid in our bodies stops circulating.

6. Is it not, then, easy to see how the good or evil done in one place produces good or evil in other places: how a useful invention or discovery benefits the whole world; how an industrious, upright, peace-loving people in one country helps all things to go well in other countries; how even the influence of one good man may be felt in the remotest part of the earth?

7. And do you not see, also, that to make all the intercourse in the world go on well, it is necessary

that people should be helpful and kindly to one another; that they should keep their promises and keep their time? If all those letters which conveyed loving thoughts to a distance brought no loving words in return, there would be many an aching heart. If all those letters asking for help and information brought no replies, there would be sad disappointment and trouble. If neither railway, no ship, nor port could be depended on, because no people could be found to work them who were punctual or trustworthy, there would soon be utter confusion, a stop to all regular business and traffic, and loss of time, property, and comfort to us all.

8. Snow-storms might stop our trains, sea-storms might sink our ships, but if men could not feel for one another, or trust one another, or work for one another punctually and honestly, the means of life and well-being would be stopped all the world over, much more surely than wind and weather could stop them.

9. Thus you see how true it is that we do not belong to ourselves alone, or even to our family and our friends; we belong also to a much larger family—the family of mankind. And we shall see in the following chapters how the well being of this great family depends on each of its members obeying the Moral Laws, or those laws which make us do and feel what is right.

QUESTIONS.—1. What might be seen in a balloon-view of this island? 2. What are the different ties that lead people thus to move about? What besides people do railways carry? 4. How do these letters bind people together? 5. Of what is our island an example on a small scale? 6. What follows, as a consequence of this constant and wide intercourse? 7. What is necessary, that this intercourse may go on well? What would cause utter confusion and universal discomfort? 8. What would happen if men could not trust one another? 9. To what does every one thus belong? On what does the well-being of this family depend?

III.—SOCIAL DUTY.

"Trust the soul that dwells in every soul;
Into one brave friendship let men enter:
All the stars and planets, as they roll,
Find in one great sun their common centre.'
*W. M. W. Call.**

1. THAT home is the happiest where all do their duty, and all love one another. The same is true of the great home of the world.

But can we love all mankind? No; not in the same way that we love those who are very near and very dear to us. But we can feel sympathy and good-will to them all. If there is a famine in India or in Asia, we hasten to send relief to the poor starved natives. If there are great floods in France or a destructive fire in America, we send money to help the sufferers. If there is a war in Europe, we send nurses and assistance to the wounded; and the poor and wretched in our own country we try to aid in a thousand ways.

* "Golden Histories."—*Smith, Elder and Co.*

2. Better than all that, we try to promote industry, commerce, education, and all that tends to the well-being of others all the world over. And thus we show our fellow-feeling or sympathy with our fellow-creatures, without even knowing them. Those feelings and duties which unite us all together as a society, are called social feelings and duties. Society (from *socius*, a companion), means a number of persons bound together from having the same wants and the same interests; and in its widest sense it means the whole civilised body of mankind. It includes all our relations and friends and companions, our countrymen, and all those in all parts of the world who have similar faculties, feelings, and wants. To be *social* is to have friendly feelings towards everybody; to like better to live with others than to live alone; to desire to help others, to work with others, and to make all as happy as we can.

3. Let us now see how the same habits and feelings which make us happy and useful as children at home, will make us happy and useful in the great world of society.

We found that one of the very best habits to begin the day with is Industry, or the habit of doing something useful. Now, every one in the world has some work to do in it; and therefore one of the best dispositions we can carry with us through the whole of our lives is to like work for its own

sake, and to like that work the most which is useful to others as well as to ourselves.

4. "Idleness," says Dr. Johnson,* "is the Dead Sea which swallows up all virtue, and is the self-made sepulchre of a living man." But can everybody in the world escape this living death, and find enough to do? Yes; because our wants are so many, and of so many different kinds, that in order to satisfy them all, there is constant work for all who can and will work.

5. Animals, which have few faculties and few wants, do the same kind of work over and over again; and although they always do it admirably, they can hardly be said to invent anything new, or to make any change or progress. The beavers built the same kind of mud houses for themselves thousands of years ago as they do now, the birds built the same kinds of nests, the spiders wove the same kinds of wonderful webs; and they never learn to do anything more. They only want food and homes for themselves and their little ones; and what more need they learn?

6. There are some races of men who live in a wild state, who seem little more capable of learning anything fresh, or of improving their condition, than the animals. Such people are called savages;

* *Dr. Johnson*, born at Lichfield 1709; died 1784. He is well known for his *Dictionary of the English Language*, and his *Lives of the Most Eminent English Poets.*

which originally meant wild, or, "belonging to the woods." Some of the lowest of these races are found in Australia and South Africa, in the Malay Peninsula, and among the hill tribes of India. They all seem to live much the same kind of life; with no fixed habitations, and little or no clothing; eating wild fruits and roots, and any kind of animal food, even reptiles and insects; hunting wild animals, and constantly plundering neighbouring tribes.

7. It seems certain that no material improvement or progress has been made by these races since the earliest times, and that they live now just as their ancestors lived thousands of years ago. One reason of this is, that savages are naturally idle. They are too idle to cultivate the ground; hence they have no regular supply of food for themselves, and no means of keeping domestic animals, which might serve them for food, or help them in their labour.* They eat their food whenever they can find it or catch it; sometimes going without any for days together, and then gorging themselves to excess when they happen to have a good supply.

8. This want of regular feeding impairs their bodily strength. A savage is seldom a match in strength for a European; and nothing can induce

* Sir Samuel Baker notes it as a curious fact that a negro has never been known to tame a wild animal. A person, he says, might travel all over Africa and never see a wild animal trained or petted.

him to work as a civilised man works; he will half starve first. Most savages makes their women do all the hard work. If a savage does work, it is at something which needs little exertion, and which he can take his time about. Thus, he spends a whole month in making a single arrow; he takes a year to hollow out a bowl, and many years to drill a hole through a stone.

9. Besides their idleness, there is another reason why savages make no progress. They have very little social feeling: they care only for themselves. It is said of the natives of the Malay Peninsula, that "every individual lives as if there were no other person in the world but himself;" and of the wild men of Borneo, that they "do not associate with each other," while their children separate as soon as they are old enough to shift for themselves, and, like the animals, never seem to care for one another afterwards. Since they will not work together, each man has to build his own hut, find his own food, and defend himself against wild beasts: and with his puny strength he can only just keep himself alive; he has no means of improving his rude habitation or clothing or implements.

10. You know the old proverb, "Jack of all trades and master of none." We can never excel in anything unless we give our special attention to that one thing. If every one were obliged to be

his own carpenter, tailor, baker, and builder, we should not have time to grow clever at any one of these occupations; and a great advantage of civilised life over savage life is this, that in civilised nations there is division of labour,—that is, mankind divide themselves into distinct trades and callings, such as bakers, weavers, builders, &c., &c.

11. Now, it is the interest of every man to do the best in his trade or art that he possibly can, since the more he improves it, the more profit he makes by it. The whole country profits also by goods being made better and cheaper, and by work being done well; and we shall see in the next chapter that besides *division of labour* there are two other things which have helped us to make progress, and to become civilised, namely, *Property and Exchange.*

QUESTIONS.—1. Where is there most happiness in the world? In what way can we love all mankind? How may we show it? 2. In what other ways may we show sympathy with our fellow-creatures? What are social feelings and duties? What is society in its widest sense? What is it to be social? 3. What habits and feelings make us useful in the world of society? What is one of the best of these? 4. What does Dr. Johnson say of idleness? How can every one in the world find enough to do? 5. What is the case with animals and their work? 6. What people are little better than the lower animals? 7. In what condition are these people compared with their ancestors? How do you account for that? 8. What effect has irregular feeding on savages? Whom do savages make to work for them? 9.

Mention another reason why savages make no progress. What is said of the Malays? What of the people of Borneo? What is the consequence? 10. How only can we excel in anything? What proverb expresses this? What is a great advantage of civilised over savage life? What is division of labour? 11. Why is the interest of every man to do the best he can in his trade? How does the whole country profit? What two things accompany the division of labour?

IV.—SOCIAL REQUIREMENTS.

"Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."—*Pope.*

1. No social state can be possible unless life and property are secure. Even amongst the lowest races of men there exist rights of property, and some kind of laws to protect those rights. Thus, the savages in Australia, who live upon reptiles, insects, roots, gum, fish, just as they can find them, agree together to allot to each man a small portion of land, in which he may search for food; and if any one poaches upon another man's land, he is severely punished. For these savages soon found out that if every one were allowed to ramble over the whole territory for his food, there would be a constant fight and scramble amongst them all, and no one could possibly live in comfort. It was therefore better for the whole tribe that each man

should have his own piece of land secured to him.

2. But when it requires many people to work together to procure food and other necessaries, then the land must be held in common, and the produce divided. Thus, the Esquimaux live upon large animals, such as seals, whales, bears, walruses, which no man alone is strong enough to capture. They, therefore, regard all these as common property; they portion out a certain district, which shall be shared in common, and every creature taken within that limit is divided among the members of the tribe.* The same is the case with the Indians, who live by hunting the wild animals of the forest or prairie. The hunting-ground is common property, and the prey is divided. In an old Hindoo village the people all joined in cultivating the land, and at the end of the year divided the fruits and harvest produce.

3. It is easy to see that the peace and comfort of these people could only be secured by the *fair* division of the joint-produce, and by each man respecting the laws which had been made for the good of all.

4. There could be no civilisation or progress unless life and property were secure. To be *civilised* means to live together as cultivated human beings; not mere eating, drinking, and sleeping, like the lower animals and most of the savages, but living

* Letourneau's "Sociology."

decently, doing useful work, improving our faculties, and by knowledge, inventions, arts, science, and discoveries, making the world ever better and happier.

5. But this could not be unless there were law and order in our social state by which we may live peaceful lives, and the produce of our labour, and whatever rightly belongs to us, may be safe from plunder. Do you think we should store up in our houses supplies of food, or clothing, or money, and other things, if anybody could walk in at any minute and carry off what he chose, there being no laws and no police to prevent him? We might fight for our own; but the strong and the cunning would get the better of the weak and the careless, and no one would be secure of keeping his own. A man would not spend his time in making loaves, or watches, or articles of any kind, if his productions were not safe in his possession; but as soon as people can be sure of keeping what belongs to them—that is, of possessing *property*—then all kinds of productions and inventions and trades begin to multiply and improve.

6. *Property* and *Division of Labour* lead to another thing which is necessary to a civilised state: that is, *Exchange.* No one would produce more goods than he wanted for himself, if he were not able to exchange them for such things as he did want. Thus, the baker would not load his shelves

with loaves if he could not exchange them for meat, or grocery, or clothing, which other people had to part with, and wished to exchange also. In civilised countries this exchange is made by means of money, but in countries where there is no money the commodities themselves are exchanged. Thus when we trade with the African negroes, we give them beads and cotton handkerchiefs, and the things they like best of our manufactures, in exchange for elephant-tusks and gold-dust, and what we value most of their native produce.

7. Races of men who are intelligent and industrious make rapid progress in civilisation. They find out a thousand ways of making the world a better place to live in. They learn the secrets of nature, and discover the materials in all her many kingdoms which they can use for their own benefit. They dig in her mines for coal and metals; they turn her earths into houses, her forests into ships; they tame her strong beasts, and make them into useful servants; they subdue and control her powerful elements, fire, water, air, and make them obedient slaves to work their will. And so, helped by their mighty mother Nature, men are always busy providing what men are always wishing to have.

8. Let us see how, in this country, some of the work is divided among us all. At the Census* last

* *Census*, a numbering of the people; from Latin *Censeo*, I count.

published, 1891, when all the inhabitants of the British Isles were numbered by order of Government, there were found to be more than 29,000,000 people living in England and Wales. Of these, nearly 600,000 belonged to the professional class, such as preachers, teachers, medical men, lawyers; more than 400,000 were commercial, such as merchants and tradesmen; about 6,000,000 were manufacturers; and more than 1,300,000 were agricultural, such as farmers and labourers.

9. Here is a list of some of the principal trades and occupations among us in 1891:—

Domestic Servants	1,444,694	Publicans and Innkeepers	78,013
Farm Labourers and Servants	733,433	Bakers	84,158
General Labourers	596,075	Butchers and Meat Sellers	98,921
Farmers and Graziers	223,610	Bricklayers	130,446
Gardeners	179,336	House-painters, Plumbers, and Glaziers	170,702
Messengers and Porters	179,089	Carpenters and Joiners	221,009
Charwomen	104,808	Blacksmiths	140,024
English Soldiers and Sailors	208,343	Tailors	208,720
Coal Miners	517,110	Shoemakers	248,789
Iron Workers	202,406	Drapers	107,018
Cotton Workers	581,103	Shirt-makers and Needle Women	55,096
Woollen-cloth Makers	122,893	Washerwomen	192,158
Silk Manufrcturers	49,632	Milliners and Dress-makers	420,431
Worsted Workers	110,111	Grocers and Tea-dealers	181,856
Engine and Machine Makers	145,921	Masons, Paviors and Road Labourers	106,161
Merchant Seamen	107,834		
Commercial Clerks	247,229		
Carmen and Draymen	170,256		

10. Now, each one of all these millions of people has to be trained up to his special work. The professional men have to go through a long course of study, after gaining either at school or at home what are called the tools of learning,—that is, reading and writing, and some knowledge of numbers, science, history, geography, &c. The commercial men, the manufacturers, the artisans, the farmers and labourers, and all the rest, have each to go through an apprenticeship or training to the trade or pursuit he is to follow. And he is a happy man whose work is suited to his abilities or tastes; who, while he is doing his duty in his trade or occupation, is delighting his mind with the pursuit of those things which most interest him.

11. It is always best, therefore, to bring up children to those occupations which suit their natural tastes. It would be a great mistake to bring up as a musician one who had no ear for music; as a mechanic, one who had no talent for constructing; as an artist, one who had no eye for form or colour; as a teacher, one who had a small capacity and no love of knowledge; as a coal-heaver or porter, one who had a weakly body. But it is not always possible for us to be brought up to the work we like best; and it is far happier and better for us to do work that we do not like, than to do no work at all.

QUESTIONS.—1. What are the first social requirements? What sort of property have savages in Australia? 2. What sort the Esquimaux; the Red Indians; the old Hindoos, and why? 3. How can peace be secured among these people? 4. What is it to be civilised? 5. What is it that causes productions and inventions to multiply and improve? 6. How does Exchange foster production? How is Exchange made in civilised countries? How in countries where there is no money? 7. What are civilised races always finding out? What keeps them always busy? 8. What was the population of England and Wales in 1891? How many belonged to the professional class? How many were commercial? How many agricultural? Which two occupations were followed by the largest number? 9. What has every one to do before engaging in his work or profession? 10. What is it best to bring children up to? What makes work pleasant? What is worse than having to work at what we do not like?

V.—HONEST WORK.

"He that feeds men serveth few;
He serves all, who dares be true."—*Emerson.*

1. AMONGST the multitudes who do the work of a country, some are trained to be masters; that is, besides working themselves, they have to learn how to set others to work, and they have to provide the means and the money to work with. A great many more are trained to be workers under these masters, to whom they give their labour and time in return for wages. And a large class, such as the professional classes, are trained to be workers on their own account. But, however well each of

these masters or work-people or professional people has been trained to do his work, however well he may understand his business, there is one thing which it is quite necessary for each to possess in order to make it possible for all to work together so as to do and to produce what we all require. That one thing is Honesty.

2. Before a master hires a labourer, or a servant, or a worker of any kind, the first question he asks is, "Is he honest? Is my property safe in his hands? Is he likely to rob me of my money or my goods, which I have spent money and thought to procure?" The man who is hired says also to himself, "Is this master an honest man? Will he give me fair wages for my work, and so not rob me of my time and labour?"

3. The buyer asks, "Is this tradesman an honest dealer? Will he give me right weight and measure, and will his goods prove equal to the sample he shows me?" The seller asks, "Is this customer honest? Will he pay me punctually for my goods?"

4. The sick or the wounded anxiously inquires, "Will my doctor prove honest with me? will he carefully examine my case, and be quite sure that he understands it before he prescribes for me?" The physician or surgeon, on his side, has a right to be sure that his patient will pay him honestly for relieving his sufferings, before he gives his time

and skill to discover the best way of doing so.

5. Those who have to employ a lawyer, seek especially an honest one, who will not waste their money by prolonging their law-suits, or by needlessly running up long bills for his own profit; and the lawyer, before he consents to act for his client, makes sure that the client can pay him honestly for conducting his law affairs.

6. And so with respect to all the ways in which people work together, or work for one another, it is only so far as they are honest, and can be depended on for keeping their promises, that the work can be done.

7. Sir Samuel Baker, who went to Africa to put an end to the slave-trade there, and to improve the condition of the negroes by teaching them how to trade with us, and exchange their elephant-tusks for our manufactures, found that the lowest kind of negroes were so given to lying and cheating, that it was impossible to trade with them. They never kept their word. They liked better to steal what they wanted, than to pay for it; to murder and plunder the strangers who came among them, than to enter into friendly relations with them.

8. Nothing, therefore, could be done to help them out of their oppressed, degraded condition; savages they were, and savages they would remain. Some of the natives, however, were kindly and honest, and with these it was easy to establish a trading

connection. Our comforts and luxuries can be bought by them in exchange for their ivory, and fruits, and skins; mutual help will create a mutual kindly feeling, and their condition is likely to improve more and more.

2. "True Self-love and Social are the same," says the poet.* Every man who does his work well and honestly, in a useful trade or profession, fulfils two great social duties: he provides for himself and his family, and he helps to provide for the comfort and well-being of society. And is it not a beautiful fact in the order of things under which we live, that the man who does the very best for himself, does the very best for the whole of society? For the very best a man can do for himself, is to keep his body and mind healthy by temperance, cleanliness, and the constant exercise of his best faculties; to live on friendly terms with all about him; and to do his daily work well and honestly.

10. Now there is nothing in the whole world better for a town or a country than that all the people in it should so live and work. Perhaps not one man in a thousand thinks about helping his country or the world when he goes punctually to his work, in field or factory, mine, shop, office, or school; but he does help his own country, and all other countries, nevertheless, by doing so. Thus we see how we can do our duty towards the large family

* "Essay on Man."

of mankind, by doing the duty that lies nearest to us.

11. There are a great many people who have not any very hard work to do, whose work is chiefly in their own homes and in their own families; but everything we have to do is worth doing well, and everything that is well done helps society in some way or another. The mother who brings up her children well, and makes a happy home for them all, is doing a great good to society; for what can be better for a country than to be filled with happy homes, in which children are growing up to be useful and good? Every little child who tries to be good and useful, who is a kind friend to the dog or cat that lives with him, and to all the birds and butterflies, and other innocent little animals that roam about the gardens, fields, and trees, is helping to make the world pleasanter and happier.

"The golden sun goes gently down
Behind the western mountain brown:
One last bright ray is quivering still,
A crimson line along the hill,
And colours with a rosy light
The clouds far up in heaven's blue height.

Go gently down, thou golden gleam;
And as I watch thy fading beam,
So let me learn, like thee, to give
Pleasure and blessing while I live—
With kindly deed and smiling face,
A sunbeam in my lowly place."

QUESTIONS.—What is the one thing necessary for all workers to possess? 2. Show how this affects master and servant. 3. Tradesman and customer. 4. Doctor and patient. 5. Lawyer and client. 6. What is thus the condition of all work? 7. What did Sir Samuel Baker find in the case of the lowest negroes? Why is it impossible to trade with them? 8. What is the case with other negroes? What is likely to follow? 9. What are the two great social duties of every man? How are these two duties connected? 10. How do many people help their country without knowing it? 11. What is said about everything we have to do? And about everything well done? How may even children help to make the world pleasanter and happier? Repeat the verses.

VI.—OUR DEBTS TO SOCIETY.

"Unto whomsoever much is given, of him shall be much required.'

1. You will perhaps say, "Are there not many who have no need to work at all, and do not we call them gentlemen, and think them better and more fortunate than those who have to work hard all day long?"

2. There is no better answer to this than what a New Zealander said of Bishop Patteson: "Gentleman-gentleman thought nothing that ought to be done too mean for him. Pig-gentleman never worked." This sensible savage knew by instinct that the good bishop, who came to live among them that he might teach them how to be happier and better men, was a gentleman of the highest order, although he had to clean his own hut, make his

own bed, cook his own food, and mend his own kettles. And he knew also quite well, that the man who only ate and drank and made others work for him, without doing them any good in return, was only a pig-gentleman, however rich or high in station he might be.

3. In civilised countries the division of labour makes it unnecessary for every man to "cook his own food and mend his own kettles," and one who has money to pay others for doing those things which they have been brought up to do, does more service to them and to society than if he did them for himself. But we must not forget that if our social state enables us to be fed and clothed and to live in comfort and luxury by the labours of others, we are bound to make some good return to society for our larger share of its benefits.

4. A man may be ever so rich, and yet he may be in want even of the necessaries of life, if there are none to do the work of his household or of his estates. It is a benefit to his servants and his labourers that there is this work for them to do, by which they may maintain themselves; but the rich man also benefits by there being classes of men so situated that they are obliged and willing to do work which he cannot do, or does not wish to do. He pays them wages for their work, and thus, as well as by buying what they produce, he helps them to maintain themselves and their families.

5. But this is not all that the rich man owes to the working-classes for leaving him at liberty to enjoy life without its drudgery. It is because the poorer classes do the hard, manual work, that the richer classes have the leisure and means for better education, for enlarging their minds with knowledge, and for cultivating their tastes and talents for science and art,—which many a poor man would be glad to do, if he had the means and the money.

6. Thus the rich have naturally more influence and power than the poor, in consequence both of their wealth and of their means of better education and knowledge. It is, therefore, the special duty of the rich man to use his power and influence for the good of those who have helped him to possess this double advantage over them.

7. A true gentleman will treat all his servants with the same kindness, courtesy, and consideration with which he would treat those who are his equals in rank. He will see that their labour and confinement are not more than are good for health of body and mind. He will allow time for relaxation and harmless pleasures; and above all, he will give them in himself an example of upright conduct, temperance, and refinement.

8. With regard to his out-door labourers, and all those by whose labour he profits, he will insure, as far as he is able, that their condition is a happy

one; that the poorest are not oppressed by those placed just above them; that the good and industrious are encouraged, and better helped in misfortune or sickness than the idle, intemperate, and improvident, who have brought misfortune and sickness upon themselves; and that the children of all have the means of good education.

9. The rich man owes more to society than the poor man does. The larger his property, the more indebted he is to the laws of the land for protecting him in the possession of it; and the more is he bound in return to advocate the framing of such laws as are just and beneficial to all classes.

10. He owes more to society because of the greater means he has of enjoying all the pleasures which society can furnish;—by reason of the ease with which he can travel about, and the time and money he has to spend on amusements. The more is he bound to help in placing healthy amusements and refining pursuits, by means of public lectures, concerts, museums, libraries, out-door recreations, and the like, within reach of even the poorest members of society.

11. He owes more to the industries and trades of his country, because he can purchase more of all that is produced. The more is he bound to use his scientific knowledge and attainments in aid of all inventions and discoveries which make goods cheaper and better for all classes.

12. But if the rich man does not spend his leisure and his means in improving his own mind and in doing good to others; if low pursuits, and gross, sensual pleasures, fill up his existence, he is worse than dishonest: he does not give to society the good that society has a right to demand of him, and he injures his fellow-creatures by setting them a bad example, which is mischievous in proportion to the importance of his social position. It is clear, then, that the richer a man is, the more important is the work he has to do.

QUESTIONS.—1. Are there any who have no work to do? 2. How did the New Zealander describe a true gentleman? What did he call the rich idler? 3. How in civilized countries? 4. How may a rich man be in want? How are the rich and the poor mutually helpful? 5. How do the poor help the rich besides working for them? 6. What is, therefore, the special duty of the rich? 7. How will a true gentleman treat his servants? 8. Of what will he take care in regard to his out-door labourers? 9. Why does the rich man owe more to society than the poor man? What is the former, therefore, bound to do? 10. In what way can the rich man repay society for the pleasure and the ease it affords him? 11. Why does he owe more to industry and trade? How should he repay this? 12. How may a rich man neglect these duties? How does he at the same time injure his fellow-creatures? In what proportion is a man' work more important?

VII.—OUR DEBTS TO SOCIETY.—Continued.

"The advantage to mankind of being able to trust one another, penetrates into every crevice and cranny of human life.—*J. Stuart Mill.*

1. THE first social duty of every man is to provide for himself and his family; but if a man is born to wealth, so that he and his family are already provided for, so much the more is he bound to exert himself for the large family of mankind. And in all the work he does, he has as much need to be honest and true as the man who works only for his daily bread.

2. Whether a man sits on a throne or sits in Parliament; whether he commands armies or governs colonies; whether his duty is on the bench or at the bar, or in the professor's chair; whether he writes books or preaches sermons, delivers lectures or makes speeches,—unless he can be depended on for honesty of purpose and faithfulness to his work, he is worse than nothing.

3. At the coronation of a king in England, before the crown is placed on his head, he is required by the Archbishop to take an oath that he will be faithful and true to his subjects: "Will you to your Power cause Law and Justice, in Mercy, to be executed in all your Judgments?" The King answers, "I will." People are bound to be loyal to their sovereign in proportion as he keeps this vow. And the oath of allegiance on their side, when required, is this: "I do sincerely

promise and swear that I will be faithful and bear true allegiance to His Majesty." When a boy is apprenticed to any trade, he is bound by his indentures to "learn his art, his master faithfully to serve, his secrets keep, his lawful commands everywhere gladly do, and in all things as a faithful apprentice behave himself towards his master to the end of his term." And the master, on his side, promises, "by the best means that he can, to teach and instruct, or cause to be taught and instructed, the said apprentice, during the said term." The same with regard to every office that is filled, every profession that is followed, from the king to the humblest apprentice-boy: the first thing required is capacity to do the work; the next thing is, honesty to do it well and faithfully.

4. All of us, poor as well as rich, have our debt of good feeling and useful work to pay to society. We are all, for instance, the better for it when the people who live near us are honest and kind, clean and temperate; and we ought all therefore to return the benefit by being so ourselves.

5. The poorest man is protected from injury by the laws of the land, and is sure of finding help and sympathy if he deserves them. Does the drunkard, who goes brawling and reeling about the streets, and who makes his home wretched, repay society, which provides him with safe and

decent streets, and which secures to every man his home and the comforts which he has earned? Does the man who brings up his children to be thieves or beggars repay society for protecting him and his children from robbery?

6. There are a vast number of people who are neither rich nor poor, but who have, or can procure, the comforts and luxuries of life with little or no very hard labour. These people mostly belong to what is called the middle class. Master-manufacturers, and merchants, traders, and persons of small property, belong to this class; and they are mostly an intelligent, educated, peace-loving class.

7. In England this class bears a larger proportion to the rest of the population than in any other country, because England, on the whole, is a peace-loving nation, and has, therefore, the means of improving and extending its manufactures, commerce, education, and all the peaceful arts, more than those nations which are fond of going to war with their neighbours, and who glory in extending their power and territory rather than in making their own people virtuous and happy. A large middle class in a country is a sure sign of high civilization, because this class can only exist where there are security for property and just laws, and where people can pursue their peaceful callings without fear of disturbance.

8. In some nations there is a large military class which drains the resources of a nation by consuming food and by being maintained at an enormous cost, without producing anything useful in return; and the workers and producers are liable to be called upon to join this class when war breaks out. War, therefore, is the greatest possible hindrance to the progress and well-being of a country; and a quarrelsome nation can upset the peace of a whole continent, just as a quarrelsome person can upset the peace of a whole family.

9. The middle class thus owes its very existence to the fact that their country is so honest and upright in its dealings with other nations that they have no plea for going to war. It is, therefore, the especial duty of all who belong to this class to be upright and honest themselves.

And thus the great rule holds good for one and all of us, that, as we have all received from society, so must we all give.

"Now pray we for our country,
That England long may be
The holy and the happy,
And the gloriously free!

"Who blesseth her is blessed!
So peace be in her walls;
And joy in all her palaces,
Her cottages and halls.—*Christian Ballads.*

QUESTIONS.—1. What is a man's first social duty? What increases men's obligation to work for the good of mankind? 2. What qualities are essential to every man? 3. What is a king required to promise in his coronation oath? What promise does the oath of allegiance contain? What is the first thing required in every one who fills a responsible office? What is the second? 4. What debt do all, rich and poor alike, owe to society? 5. Mention instances of men who do not repay society for its protection? 6. Who form the middle class? What is their general character? 7. Why is this class a large one in England? Of what is a large middle class in a country a sign? Why so? 8. What class is large in warlike nations? How do they keep a nation poor? What does war hinder? 9. To what does the middle class owe its existence? What is, therefore, an especial duty of this class? Repeat the verses.

VIII.—OUR DEBTS TO THE ANIMALS THAT SERVE US.

"Spread the sweet ties that bind the family,
O'er dear dumb souls that thrilled at man's caress,
And shared his pains with patient helpfulness."—*George Eliot.*

1. THERE is a vast class of our fellow-creatures that cannot be said to belong to society. Yet they live among us; and they supply us with so many of the comforts and necessaries of life, that we should hardly be able to exist without them. Our debt of gratitude to them is therefore immense. Who are those to whom we owe so much?

2. There is the strong and willing friend who drags our heavy loads along the hard roads; who patiently submits to have a bit put between

his teeth, and harness on his back, and to be strapped to our carts and carriages and waggons, that he may pull them for us wherever we wish; who carries us on his back to distances which our weaker limbs could never enable us to reach.

3. He has learned to be docile, and obedient, and industrious, although by nature he dislikes control, and loves to roam at will over the plain or prairie; and he has been so useful to us in all ages, that it is hard to say how men could have become civilised and social beings at all without the help of the noble Horse.

4. If men and women had had to do all the work which the horse does for them,—to carry their own burdens, to drag their own ploughs,—and if they could only have gone to such places as were within a walking distance,—they could hardly have advanced from a savage state. They would have been cut off from intercourse with those who lived far away. Food, clothing, and building materials could not have been transported overland in any large quantities; very few of their wants would have been supplied, and very few of their faculties exercised.

5. In these days we have railways and locomotives to do most of the carrying and pulling work which horses used to do. But railways could not have been made without the help of horses; and railways would not have been invented unless

men had become clever in science; and they could not have made much progress in science if all their strength and faculties had been used up in the drudgery and heavy labour which the horse has been made to do for them.

6. Stand still in a street of some busy town for ten minutes, and count how many horses drawing vehicles of all kinds, or with men on their backs, pass by in that time, and you may form some idea of the use of which horses are to us, and of the dead stop that would come to business, traffic, and pleasure of many kinds, if they were to refuse to serve us.

7. It is the same with all the other beasts of burden. The Ass, which is naturally as spirited an animal as the horse, gives his strength to help us, patiently and willingly, and is especially the friend and helper of the poor man, because he costs less, both to buy and to keep, than the horse. Too often he receives blows instead of thanks, and miserable fare and shelter instead of the comforts he has earned so well! His half-brother, the sure-footed Mule, is equally necessary to rich and poor in mountainous countries.

8. The Ox, which used to do all the heavy fieldwork in olden times, still draws the plough and the heavy waggon in Africa, Germany, and Spain, and sometimes in our own country. The Camel and the Elephant are in the East the great

helpers of men in carrying enormous loads over trackless regions, where there are no roads and no railways.

9. To all these animals we owe far more than we can ever pay; for we cannot pay them, as we pay one another, in money, which can be laid by to secure some years of leisure and enjoyment when their working days are over; we cannot repay them by giving them treats and pleasures such as we should like for ourselves, because what is pleasure to us would not often be pleasure to them. We can only repay them by giving them what we know they need for health and comfort, and what we know they enjoy. They need good food and plenty of it, as we ourselves do; they need shelter at night, and rest enough to recruit their strength after the day's toil.

10. The loads given them to draw or carry should not be more than they can manage with ease; their harness should not gall or chafe them; the whip should never be used to flog or torture them, but, by a light touch now and then, to arouse their energy and keep them awake. We should train them, as we train our children, with patience and gentleness. We should make them understand their work, and then they would seldom need the whip to make them do it.

11. Horses and donkeys are mostly sociable and affectionate animals. They like to be patted and

stroked and talked to, and they are much more valuable and useful when they have been brought up with kindness, than when they have been cruelly abused, as they too often are. Is not the man who flogs and ill-treats the friend who helps him and toils for him one of the basest of animals?

12. It is a miserable sight to see a man lashing his poor half-starved donkey, who is doing his best to drag a loaded cart which is too heavy for him. It is just as miserable a sight to see ladies and gentlemen sitting complacently in their comfortable carriages, while the splendid horses which are drawing them are tossing their heads, and foaming at the mouth, from the pain and choking caused by some horrible gag-bit or bearing-rein. Both the donkey-driver, and those ladies and gentlemen, are guilty of two of the most odious of vices,—cruelty and ingratitude.

QUESTIONS.—Who are our fellow-creatures that do not belong to society? Why is our debt of gratitude to them immense? 2. What service does the horse render us? 3. What has he learned to be? How is this contrary to his nature? 4. What would have been the state of man if he had had to do all that the horse does for him? 5. What have we now, to do much of the work of horses? How are we indebted to horses for them? 6. How may we form some idea of the use of which horses are to us? What would happen were they to refuse to serve us? 7. Name other beasts of burden to which we are indebted? How is the ass often ill-requited? 8. Where is the ox still used as a beast of burden? What animals are great helpers of men in the East? 9. In what ways can we not repay these

animals? How can we repay them? 10. How ought we to lighten their labours? How ought they to be trained? 11. What kind of animals are horses and donkeys? When are they of most value to man? 12. Of what two vices are ladies and gentlemen, equally with donkey-drivers, often guilty? How?

IX—OUR DUTIES TO THE ANIMALS THAT FEED AND CLOTHE US, AND LIVE AMONGST US.

"I would not enter on my list of friends
. . . . the man
Who needlessly sets foot upon a worm."—*Cowper.*

1. By care and kindness we can in part repay the animals that serve us, although we can never give to them a tenth part of the help and enjoyment which they give to us; but how can we repay those animals which have to die that we may feed on their flesh, and clothe ourselves with their skins or their wool?

2. It is very sad that the cows and sheep which live amongst us in our fields and sheds, which give us their milk and their wool, which are always gentle and friendly with us, which come up to us to be fed, and like to see us and to hear our voices, must one day be taken away from the green pastures where they have so innocently enjoyed their lives, and be led away to horrid places to be slaughtered for our benefit.

3. How much we wish that this need not be, as we watch the poor, patient, harmless creatures driven along the streets to an early and a violent

death! How much we would do to save them from it, if it were right and possible to save them!

4. Something we can do: we can try to make their lives as happy, and their deaths as painless as possible. We will not take the warm wool away from the poor sheep in cold weather, when he needs it for himself; we will not kill animals for sport, nor suffer any animal to be put to death by slow or torturing means. "It is lawful to take the life of animals for the food of man, but it is not lawful to take their life by needless pain."

5. The animals which live with us—such as dogs and cats—have just as much right to be treated with kindness and made happy in their homes as we ourselves have. Who could bear to injure them! They are our friends and companions. The dog understands what we say to him, and is only too glad to guard our house, carry our stick or basket, and to be useful. He wags his tail with joy when we fondle him, he follows us wherever we go, and barks at everybody and everything that he thinks would hurt us.

6. The cat understands a great deal of what goes on in the house; she purrs with pleasure when we stroke her, and she rubs her soft head against us to coax us for what she wants. The pretty little kitten can play at ball and hide-and-seek quite as well as the little children, and she amuses us all with her graceful gambols.

7. These, and many other animals, wild as well as tame, would all be friendly to us if we were friendly to them. There is not a little bird or rabbit, or squirrel, or mouse, that would not bid us welcome if we had not scared them by our brutal instinct which has led us to injure and destroy, rather than to find happiness in seeing the happiness of all living things.

8. This brutal instinct too often shows itself in boys of a low and rough nature, who cannot see little creatures running or flying about without hurling stones at them, and trying to kill them. This they often do from thoughtlessness rather than from cruelty.

9. An Englishman staying at Rome, one day sat at his window watching some little Italian boys on a terrace below, who, whenever a bright little green lizard darted across their path, or stayed for a moment to bask in the sun, smashed it with a stone. When the Englishman saw several of these beautiful, bright-eyed little creatures lying dead on the pavement, he could bear it no longer. He went down to the boys, and, covering one of the lizards with his hand just as a great stone was being aimed at it, he said, "Why should this lizard be killed? He has done no harm. Let him live." The boy with the stone in his hand looked eagerly up into his face, and seemed struck with a new idea. "Si, signor," repeated he in his pretty native tongue, "he has

done no harm; let him live." Immediately the other little boys chimed in with great vivacity, "The lizards have done no harm—let them live!" and the lizards were all quite safe for that day at least.

10. Whenever we see innocent creatures enjoying themselves in their own way, let us say to ourselves, "They are doing no harm; let them live."

QUESTIONS.—1. To what other animals are we indebted besides those that work for us? 2. Name some of the animals. What is sad in their case? 3. What would we do for them if we could; 4. What can we do for them? How may we avoid making their lives unhappy? 5, 6. What animals are our friends and companions in our homes? Why should they be kindly treated? 7. How have we scared these and many others animals and made them our enemies? 8. In whom is this brutal instinct frequently shown? What is often their motive? What did an Englishman in Rome one day observe? 9. What did he do: And say? What did the boys reply? 10. What should we say to ourselves when we see innocent creatures enjoying themselves?

X.—GOVERNMENT AND FREEDOM.

"Thou must be brave and good and wise,
Before thou can'st be free."—*W. M. Call.*†

1. "WHY may not I do as I like?" asks a child who has a strong will of his own. You may do as you like, if what you like to do does not prevent others from doing as they like. But if you like to

† *Reverberations.* Trübner and Co.

take more than your share of what all are wishing to have, or if you take what does not belong to you, you deprive others of what they have a just right to; if you like to make a noise when all the others wish to be quiet, you are preventing others from doing what they wish to do undisturbed; if you like to be violent and passionate, so that the little ones are not safe in your company, you are interfering with the right of all of them to be happy and unmolested.

2. If all the children in a family were good, and wise, and unselfish, they might be trusted to have their own way; for then each would always do what was right and kind for the others, as well as for himself. But children are not always wise and unselfish, and when each is suffered to have his own way, the strong ones generally get the better of the weak ones, and liberty for one means injustice to others.

3. Therefore there needs to be a ruler in the family, to see that all have their fair share of liberty to do as they please: and to make good rules for all to obey, so that one child shall not interfere with the rights and liberty of another. By obedience to these rules, every child gains more liberty than if each had his own way, and if his own will met with constant opposition from the wills of the others.

4. True liberty consists, then, not in each having

his or her own way, but in all having equal rights, through obedience to laws which are just for all. As a Parent rules the little family of his household, so the Government rules the large family of the nation; and that is a good government which provides for the safety and liberty of all classes in the state, just as he is a good parent who treats all his children with equal kindness and justice.

5. If a parent favours one of his children more than the rest, and spoils him by over-indulgence, the other children resent the injustice, and jealousy and strife ensue. If a government favours one class more than another, making laws which benefit some but which fall hardly on others, the injured class resents the injustice, and discontent or even revolution and civil war may be the consequence.

6. The use of government in all its forms, is to enable mankind to live happily together; and the state of childhood, during which brothers and sisters form a little community in one home, under the government of their parents, prepares us for becoming members of the large family of society.

7. In early times government was of this simple family kind. The father of a family, or the patriarch, naturally ruled over his own children; and when his children grew up and had families of their own, both children and grandchildren still continued to look up with respect to the aged head of the family: they listened to his counsels, and

made him judge in their disputes.

As grandchildren multiplied, the patriarch, if he lived long enough, would in time become the head of a little society, instead of being merely the father of a family; and these small family communities, each with its own patriarch, with their tents and tame animals, would settle down upon such spots of land as suited them best. Thus one of the first forms of government was the patriarchial; and these small societies could only keep themselves safe from the attacks of enemies and beasts of prey, and the ravages of wind and weather, by the closest union among themselves, in obedience to their paternal guide.

When the patriarch died, the people would at once feel the want of some one to direct them, to decide their disputes, and to apportion the food and work among them, and they would choose a successor; or perhaps the patriach would appoint a successor before he died. Sometimes, on losing their patriarch, one community would join others to whom they were related by marriage, and thus would be formed a clan, or tribe, under one chief; and very soon neighbouring tribes would find out a strong reason why it would be better for them to unite their forces.

8. In the days when people did not understand how to cultivate the ground, the piece of land upon which they had settled would soon be exhausted of

its pasture for the flocks, and of its plants, roots, and wild animals for the food of the settlers. We may judge how soon this would be the case, from the fact that a nation of two or three hundred North American savages would be half starved on a piece of land which in Europe, with good culture, would support as many thousands.

Our own country, if we were in a savage state, would yield us little to live upon besides acorns, nuts, blackberries, rabbits, game and fish, and a few red deer in the north. Very soon would the blackberry hedges be cleared, and the rabbits and wild birds be snared and eaten, and then we should have to wander to other places, in search of fresh hedges, and fresh forests and hunting-grounds.

9. Thus you read that the tribes in old times were constantly wandering about; and, as might have been expected, there was constant fighting among these wandering tribes for possession of the best tracts of land. You remember how the Israelites longed for the "land flowing with milk and honey,"—that is, where their cattle could find pasture in the plains, and where the wild bees had stored their sweet food abundantly in the hollows of the rocks and forest trees—and how they had to fight their way to the possession of it.

10. In these conflicts between tribe and tribe, the strong would overcome the weak; therefore several tribes would find it better to join together

under one brave leader, and the strongest man of war was chosen to be the head of the people. Thus *military* government succeeded to *patriarchial* government.

QUESTIONS.—1. On what condition may we do as we like? Give examples of how one's liking may mean annoyance to others. 2. In what case might children be trusted to have their own way? What generally happens, however? 3. What is therefore, needed in a family? What does every child gain by obedience to rule? 4. In what does true liberty consist? In what does the Government resemble a parent? 5. What gives rise to jealousy and strife in a family! What is the counterpart of this in a nation? 6. What is the use of government? For what does the state of childhood prepare us? 7. What was one of the earliest forms of government? In what did it originate? How were such societies protected? By what was the death of a patriarch often followed? 8. Give an example of how rapidly the land on which such tribes settle becomes exhausted? What would be the case in England? 9. What were the tribes in olden times therefore compelled to do? To what did wandering lead? 10. What would lead several tribes to unite? What form of government thence arose?

XI.—GOVERNMENT and FREEDOM.—Continued.

"The moral condition of the world depends upon three things:—Truth, Justice, and Peace."—*Rabbi Hillel.*

1. THE victorious tribes would rapidly increase in numbers and in strength; for the conquered people would become their slaves or servants, and weaker tribes would constantly seek their alliance for the sake of their protection and leadership. In course of time a people would be gathered together

numerous enough to occupy a large territory, and strong enough to dwell in safety upon it. Thus would be formed a nation.* Now the chief of a nation was called a *king*, which means the *father of the people*;† but in early times the king was less a father than a military chief, who could defend his people from their enemies, and lead them forth to battle.

2. Thus began monarchial government; so called from the word *Monarch*, which means *one who rules alone* over a nation. These kings or monarchs were either chosen by the people, in which case the monarchy was elective, or the office descended from father to son, in which case it was hereditary.

3. The history of the Hebrews in the Old Testament shows the growth of a family into a nation. First, there was the family of Israel, descended from the patriarchs Abraham, Isaac and Jacob. After emigrating to Egypt in search of food, the twelve sons of Israel and their children multiplied into the twelve tribes, who seem to have been ruled by "the elders of the people." Then all the tribes, under Moses, their great prophet and leader, passed over the desert of Sinai in search of the Promised Land. They had to do battle with Og, king of Bashan, and with Sihon, king of Heshbon, before they could reach the borders of Canaan. Then they crossed the Jordan,

* From *natus*, born upon the land. †From A. S. *cyn*, family, race.

under the leadership of their military chief Joshua, and when they had spread themselves over the land, and had become a numerous people, they formed the Hebrew nation, and desired to be governed by a king.

4. Now, all the tribes of Israel were at first pastoral or shepherd tribes. When Pharaoh, the king of Egypt, asked Joseph's brethren, "What is your occupation ?" they said, "Thy servants are shepherds, both we and also our fathers ;" and the shepherd tribes of those days were usually of roving habits, always seeking fresh pasture-grounds, and often plundering and even murdering their neighbours and seizing their cattle and goods.

5. None of the children of Israel were likely to take to these roving, predatory ways in Egypt, because they were held in grievous bondage ; but to check any tendency to lawless habits when they were led forth to become a settled people in a land of their own, those great and wise Commandments were delivered to them by Moses, which were in all countries the foundation of social order and well-being.

6. First, life must be safe from violence, therefore the commandment, "Thou shalt do no murder." Next, property must be secure, therefore the commandment, "Thou shalt not steal." And lest any-one should be tempted to steal, "Thou shalt not covet," or even desire to have, what belongs to

another. Then, everyone must be sure of justice, that the right-doer be not charged with doing wrong, and that the wrong-doer should not go unpunished ; hence the commandment, "Thou shalt not bear false witness against thy neighbour.'

7. Well might the Israelites preserve these statutes, graven on stone, in the ark that was covered with gold within and without, and crowned by the mercy-seat ;* for nothing more precious could be given to a people than these laws. If all nations had obeyed them, the history of every country would not be the miserable history that it often is of bloodshed and wrong.

8. Our own nation, as well as others, appears, like the Hebrew nation, to have gradually risen from the patriarchial, pastoral and wandering condition, to the more settled and civilised; but wherever men have lived in a social state they have found out the great truth that there is no union or happiness for each and for all, except as all keep the great moral laws of Humanity, Truth, Justice, and Honesty.

9. But even those nations that were wise enough to make these great laws the basis of their own government, have not always obeyed these laws in their dealings with other nations. An ambitious king would lead out his people to rob and murder the people of other lands, and he would be extolled

* Exodus, chap. xxv., v. 21.

as a great warrior and glorious hero. The injured people would seek revenge, and the leader who should retaliate, and fill the conqueror's land with misery and bloodshed, was held to be a still more glorious hero. Thus war led to war; and whenever the savage passion for warfare ruled a people, there was no chance for improvements in those peaceful arts which alone make a people prosperous and happy.

10. Read in the books of the prophets how earnestly the really great and good men looked for the blessings of peace:—"And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—"They shall not hurt nor destroy in all my holy mountain, saith the Lord."

11. Long after the Hebrew nation had been made the prey of more powerful nations, a voice of mercy issued from it which proclaimed, "On earth peace, good-will toward men."

12. More and more we are paying heed to this voice. Instead of regarding the people of other lands as our natural enemies, we learn their language, we travel among them, we find homes and friends among them almost the same as in our own country. And when all the governments of the world shall really be fatherly governments, seeking the good of all the members of their

families, and guided by the great principles of humanity, justice and honesty, in all their dealings with other nations, then the blessings of peace and good-will will indeed descend upon the earth.

QUESTIONS.—1. How would the victorious tribes increase What would be formed in course of time ? What is the chief of a nation called ? What does the name mean ? What was the king in early times rather than a father ? 2. What form of government thus began ? What does "monarch" mean ? What are the two kinds of monarchy ? 3. What history illustrates the growth of a family into a nation ? Mention the several steps in the history. 4. What were all the tribes of Israel at first ? What was the character of the early shepherd tribes ? 5. Why were the Israelites not likely to take to predatory ways in Egypt ? What rules of conduct were afterwards given them ? 6. Which commandment tends to preserve life ? Which tends to secure property ? Which to secure justice ? 7. How did the Israelites preserve these statutes ? What would have been the result if all nations had obeyed them ? 8. What seems to have been the origin of our own nation ? What is the only ground of union and happiness ? 9. How have these laws been violated by the nations that adopted them ? 10. What does Isaiah say of the blessings of peace ? 11. What did the voice proclaim ? 12. How are the nations being more and more drawn together ? When may peace and good-will really be looked for on earth ?

XII.—GOVERNMENT and FREEDOM.—Continued.

"Freedom is but the love of law." *W. M. W. Call.**

"Our freedom is subordinated to law, and then the law secures our freedom."

1. PEACE is possible only where there is order,—that is, obedience to rules ; and as a child is bound to obey his parents—unless he is so unhappy as to

* "Golden Counsel,—*Reverberations.* Trübner and Co.

have bad parents, who bid him do what his conscience clearly tells him is wrong,—so every one is bound to obey the laws of his country, unless those laws are clearly so unjust that the good of all requires that they should be resisted.

2. The rules which a sensible father makes for his children are better than any which his children could make for themselves ; because he has had years of experience, and knows also what has been found best by other fathers before him. In like manner the laws of a civilised nation have been gradually made through a long course of ages, according to the experience of what has been found best in each age for securing life, property, and equal rights to all.

3. The whole body of laws by which we in this country are governed, is called the British Constitution, and the form of Government in our islands is called a Constitutional Monarchy, because the sovereign, as well as all the people, is bound to respect the laws, and he must govern in accordance to the rules of the Constitution. To secure that the laws shall be just to all classes, the people themselves have a voice in framing them, through their representatives or Members, who are chosen by the people in all parts of the country to take part in the great council, or Parliament, of the nation.

4. If the people clamour for a needless and unjust war, the Government may be dragged into endless trouble with foreign states, and the peace of whole continents may be disturbed. If one class of people wish taxes to be removed from those articles of which they themselves use most, and put upon articles which are necessary to another class, they are asking a selfish and unjust thing; and if the Government is weak enough to grant it, they are allowed to injure the community through their selfishness. If manufacturers wish to keep up a high price for their goods, by laws which shall hinder foreign goods of a better kind from being sent into the country, they are selfishly trying to make themselves rich by obliging their fellow-countrymen to buy expensive, and, it may be, inferior articles.

5. Thus we see again how a man helps his country by being himself honest and unselfish. If, when a man says, "I am a free-born Briton," he means, "I will obey those good laws which make my country a free country by giving equal rights to all," he has reason to be proud of his boast. But if he means "I will submit to no control, and will only obey those which are good for myself," he is a foolish braggart, who is likely enough to become a slave to his own selfish will.

6. Less and less will mankind need government as they become more humane, just, and honest

to their fellow creatures. As the wise father relaxes his control over his growing son, and exacts no more obedience when the son can guide well his own conduct ; so a wise government will allow more and more liberty to the people when they obey of themselves the laws of right and justice. And when the spirit of the great precept, "Do as you would be done by," enters into all dealings with others, the enormous expense of controlling and punishing crime will be saved, and the revenues of the State may then be applied to making people happier.

7. So long as people need to be governed, it is essential that the power which rules over them can be relied on for its justice. To be just, is to give to all their due,—that is, what rightly belongs to them; therefore when Justice is personated—or represented by a human figure—she appears with a bandage over her eyes, and a pair of scales in her hand, in which she weighs out the right measure to each without fear or favour.

8. Now, every man has a natural right to his life and limbs, his property, and his liberty, so long as he does not use his liberty to interfere with the natural rights of others. A just government will secure to every one these natural rights; it will protect those who cannot protect themselves; including in its care even the animals that do their

part in serving the community by working for us, by supplying us with food and clothing, or by living among us innocently and harmlessly.

9. A fatherly government will do more than this: it will provide for the education of its large family, so that all may obey those moral and social laws which secure the greatest amount of peace and happiness to the whole community; as the great Hebrew lawgiver, more than three thousand years ago, educated his people in kindness and humanity, as well as in obedience to the laws: "Ye shall not steal, neither deal falsely, neither lie one to another;" "Ye shall do no unrighteousness in judgment;" "Thou shalt love thy neighbour as thyself."

10. When those among you who are now boys grow up to be men, you will perhaps have a voice in the Legislature; that is, you will have a vote to give to the man whom you would wish to represent your town or your county in Parliament. Do not let your choice fall on a man who promises only to help you and the class to which you belong. Choose him who will help to make laws which are good for every class; who, while he listens to those who clamour for their "rights," never forgets that what are called the "rights" of one class of people may increase the "wrongs" of others.

"Such is the world's great harmony that springs
From order, union, full consent of things,
Where small and great, where weak and mighty, made
To serve, not suffer, strengthen, not invade;
More powerful each as needful to the rest,
And in proportion as it blesses, blest,
Draw to one point, and to one centre bring
Beast, man, or angel, servant, lord, or king."—*Pope.*

QUESTIONS.—1. Where only is peace possible? What is order? When only may one refuse to obey the laws of his country? 2. How have the laws of civilised nations been formed? 3. What is the form of government in this country? Why is it so called? How have the people a voice in framing the laws? 4. How may the people exercise a bad influence? How may selfishness be shown by different classes? 5. In what two senses may a man boast of being "a free-born Briton?" Which alone is worthy? 6. When will mankind need government less? What great precept should be acted on? What would the consequences be? 7. What is it essential that government should be? How is justice personated? 8. What will a just government secure to every man? 9. What besides this will a fatherly government do? How did the Hebrew law-giver educate his people? Mention some of his injunctions. 10. What rule should not guide electors in choosing a Member of Parliament? What rule should guide them?

XIII.—PATRIOTISM.

"Breathes there the man with soul so dead,
Who never to himself hath said,—
'This is my own, my native land'?"—*Scott.*

1. LOVE of country is almost as natural as love of home; indeed it is the same thing only stretched wider. It means feeling most interest in those places which we have oftenest seen or heard about;

having most sympathy with those people who live in the same land as ourselves, speak the same language, and have the same history, laws, and customs.

2. Many children think their own home the best place in the world, just as many persons think their own country the finest in the world, without being able to give for their preference a reason which would satisfy any but themselves.

3. Sometimes you may hear a group of children vaunting to one another the special merits of their own homes. "Mine is the best," says one, "because it stands in a street where we can see the people and carriages go by, and hear the grinding organs all day long." "Oh, mine is better than that," cries another; "for it is close to a wood, where nobody goes but ourselves, and where we can watch the squirrels run up the trees, and hear the wood-pigeons coo-coo." "That's not so good as our house," says a little boy in a sailor's jacket; "for it is so near the sea that we can see the ships sailing." "We have much better than the sea," says another in a very dirty pinafore; "we have a tub in the back-yard where we can sail our own little boats, and splash ourselves as much as we please."

4. "My father's house is the best of all," says a little girl, "because he has a balcony on it." "No, it isn't," retorted a still smaller child, drawing herself up with great importance; "my father's house

is better than all of yours, because he has a mortgage on it!" She did not know what a mortgage was, but having heard that her father had one, she was quite sure it was a fine thing. And she had as much reason for boasting as the American had, who gloried in the superiority of the United States, on account of the immense increase of the National Debt. If an Englishman, a Frenchman, a German, and a Greenlander each tried to prove that his own country was superior to all others, they would not succeed better than those children who were so sure of the superiority of their own homes.

5. There was once a poor Esquimaux whom some American sailors found living in a little hut made of ice on the Arctic coast. He kept himself alive in that bitterly cold region by wrapping himself from head to foot in reindeer hide and seal-skin. He had nothing to eat but whale-blubber and seal-flesh. For weeks together the sky and the earth were dark; for the sun set when winter approached, and did not rise again the next day, nor the next; and through the long night of many weeks the Esquimaux had only his dim lamp of whale oil to see by inside his ice-hut, and the aurora borealis, which lighted up the dark sky outside. When the sun rose again, and spring-time came, there were no budding trees, nor grass, nor flowers,—all was still icy cold, bare, and desolate.

6. But the Esquimaux dearly loved his country, and thought no place in the world could be so pleasant. The sailors persuaded him to go with them to their country in the far south, where the sun rose every day, where there were green fields, trees, flowers, and fruits, warmth, and sunshine, and sweet showers, and pretty animals of all kinds. But the Esquimaux did not like the country at all; he saw no beauty in anything, and was very unhappy there. So he begged to be taken back in the next whaler that went to his own Arctic shore again. As the ship sailed farther and farther north the Esquimaux looked more and more cheerful, and every morning he asked the sailors earnestly, "Do you see the ice yet?" and when at last there was nothing but ice to be seen, and he set his foot on his own dreary land, he was once more a happy Esquimaux.

7. So you see that we may love our country just for those things which make it a miserable place to others, and that our patriotism does not in the least prove that our country is really better than others. It is easy to understand, therefore, that there may be two kinds of patriotism,—a true and rational one, which does full justice to the merits of other nations, and a one-sided patriotism, which is merely a predilection in favour of what belongs to ourselves.

8. A true patriot earnestly desires the welfare of

his own country. Many and many a true patriot has died for his country's sake; and in all times this has been thought one of the noblest of deaths. Because a true patriot loves his country, he is quick to see her faults, and will do all that one man can do to help her to mend them; just as a parent who cares much for his children grieves more when they do wrong, and is more alive to their defects, than the parent who cares little about his children.

9. The true patriot sees just as clearly the superior merits of other nations, and is anxious to introduce into his country those foreign arts, inventions, and customs which he thinks better than his own. Therefore he would throw down all barriers which hinder free communication and trade between his own country and others. He glories in his country, not for her size, nor for her military power, but for the noble work she does, and the means she has of making other nations intelligent, good, and happy.

"Each nation hath its fatherland.
Yet are all nations one."—*W. M. W. Call.*

10. True love for our own country, therefore, does not prevent our feeling kindly towards other countries, any more than love for the members of our own family prevents our feeling kindly towards our neighbours and countrymen. The social love which begins at home, and which

expands, as we grow up, into sympathy and kindliness towards all whom we know, need not stop short at the borders of our own native land. It will seek and find brothers and sisters of the human race in every part of the Earth.

"And peaceful ocean, with a glad caress,
Links to a thousand shores a thousand lands,
In thousand lands a thousand toils to bless."
—*W. M. W. Call.*

11. "The better citizen a man is of his native town," said Prince Leopold, "the better will he be of England, and the truest sons of England will be the best citizens of the world." *

QUESTIONS.—1. What is almost as natural as love of home? What does love of country mean? 2. What do many children think of their own home? What do many persons think of their own country? What are they often unable to give for their preference? 3, 4. Give examples of the kind of reasons which children give for preferring their own homes? 5. What kind of life did the Esquimaux referred to lead in his own country? 6. What did the sailors persuade him to do? What did he think of the change? What made him happy again? 7. What are the two kinds of patriotism? 8. What does the true patriot desire? What is he quick to see? 9. What does true love of country not prevent? How far will true social love extend? 10. What did Prince Leopold say?

---

* Speech at Nottingham, July, 1881.

XIV.—THE GOOD THAT CONQUERS EVIL.

"Do justly, love mercy."

1. In a family of children one seldom finds that all are equally able to do what is right at all times. Some are more self-willed and selfish than others; some are weak in health, and that makes their tempers fretful; some are too young to know what is right. All these are liable to do wrong, and to cause mischief and trouble in the house; but they are not equally to blame for the wrong they do.

2. A little child about two years old was playing with a ball in the nursery, when thump went the ball against the window, and broke it. No one thought of scolding that little child, much less of punishing him. The nurse took all the blame upon herself for not having been watchful enough to prevent the mischief; and she also took care that the child should not have a hard ball to play with in the nursery again.

3. A boy ten years old went into the street to try his sling when people were passing. His father reproved him for doing this, for the boy was old enough to have known how much danger there was of the stone striking some of the passers-by. But the boy was self-willed, and did not care about other people. So he went again into the street and practised with his sling; and this time a stone struck a young man in the eye who just at that

moment was turning the corner, and blinded the eye for life.

4. Now, if the boy had been of a good disposition, he would have been so wretched at the terrible injury he had caused, that this would have been sufficient punishment, and he might safely have been forgiven. All his life long he would have remembered that unfortunate young man, blinded through his fault, and he might have been trusted never again to run the risk of doing such a cruel wrong.

5. Punishment in that case would have been needless ; it would have been adding evil to evil. But this boy was selfish and careless, and his father knew that he would soon be slinging stones just the same as ever ; so he punished him severely—so severely, that the boy was in no danger of forgetting it, and for his own sake never dared to sling stones in the street again.

6. Here you see that to inflict the pain of punishment on the boy was to be just and kind to others, because it saved them from a possible greater injury; and that to have forgiven that boy would have been unjust and unkind to everybody, because it would have led the boy to become still more careless and mischievous, besides exposing others to harm.

7. There is another reason why the punishment was right. If other mischievous boys had seen that one might go " scot free " after such an offence as

that, they too might have been careless as to where they played at slinging stones, and thus the whole neighbourhood might have been plagued with the nuisance. This little story shows us the true nature and end of punishment. Punishment is not revenge for a wrong that is done, and which cannot be undone ; it is a penalty inflicted in order to prevent the offender, and all others, from committing such a wrong again. If the punishment is more than is needed to prevent the repetition of the offence, then it becomes cruelty ; if it is less than is needed for that purpose, then it does injustice to others.

8. The duty, then, of every ruler in a household, and of every ruler in a state, is so to administer punishment, that all crime and wrong shall be prevented with as much certainty and with as little suffering as possible.

9. Now we know that among our own friends and in our own families, most of the little wrongs we do to one another, from hasty tempers or misunderstandings, need no punishment at all. We are sorry for them as soon as they are done, and forgive one another readily, and sometimes love one another the better for that mutual sorrow and forgiveness. Tennyson says :—

"Oh, blessings on the falling out,
That all the more endears ;
When we fall out with those we love,
And kiss again with tears."

10. It is true we need not "fall out" that we may have the pleasure of making it up again : but it is a comfort to feel that the bitter can thus turn to sweetness, and that the passing cloud can dissolve in rain-drops which nourish and revive the loveliest blossoms on the tree of life.

11. None of us is so perfect as never to offend; but if we have conscience and good feeling, it is always better to forgive than to retaliate, because our aim should always be to repair wrong and stop evil as soon as possible. If any one has injured us, and we injure him in return, we double the evil; but if we forgive him, very probably our forbearance will make him sorry for having done us wrong, and he will try to make amends. He will seek occasion to do us good; then we shall do him good in return; and so good will be multiplied, and even a friendly feeling will have grown out of that first unfriendly act.

12. Many a valuable and lasting friendship has arisen from forgiveness on one side, and gratitude for the forgiveness on the other. Thus there is profound wisdom as well as beauty in the great Christian precept, "See that none render evil for evil unto any man."

13. Perhaps the most perfect state of things we can imagine would be that in which no punishment was needed; where mercy, charity, and forgiveness alone would be sufficient to control evil, and turn

evil into good; and where all the differences among children, men, and nations might be made to vanish at the outset by right feeling and common sense on both sides.

14. But we seem far from this state of things at present: and it is certain that if all classes of offenders were forgiven alike, the bad would take advantage of the good, and none could live in safety or comfort. A just government, therefore, shows mercy in all cases where mercy is the surest way of preventing evil; and it inflicts punishment in all cases where punishment is necessary, either as a caution to the offender or as a warning to others.

QUESTIONS.—1. Why are all children not equally able to do right? Why should all not be equally punished? 2. Who is to blame when a little child, two years old, breaks the nursery window? 3. Why did the boy of ten use his sling in the street after he had been reproved? What harm did he do? 4. What might have been sufficient punishment for the offence if the boy had been of a good disposition? 5. But what kind of a boy was this? What was, therefore, done to him? 6. Why was it right to punish him? Who would have been injured had he been forgiven? 7. Mention a further reason why the punishment was right? What is the true nature of punishment? 8 What is, therefore, the duty of every ruler? 9, 10. What is the nature of most of the little quarrels in families? What good often results from them? 11. How is the evil multiplied in such cases? How is good multiplied? 12. What great Christian precept directs us on this subject? 13. What would be the most perfect state of things? 14. What would happen if all classes of offenders were forgiven alike? What rules guide a just government?

XV.—THE GOOD THAT CONQUERS EVIL.—Continued.

"Charity suffereth long, and is kind."

1. THERE are a great many persons who, although they may be grown up, no more deserve punishment when they have done wrong than the little child who broke the nursery window. Such are the poor idiots and lunatics, who are incapable of knowing right from wrong. These we place under merciful restraint, either in asylums or in their own homes, as a safeguard against any mischief they might do themselves or others. Mercy to them is mercy to everybody; because the more kindly they are treated, the less likely they will be to do harm.

2. There are other persons who habitually make themselves into idiots or madmen by their intemperance, and who have no control over their actions when in a state of drunkenness. These should be punished severely for any crimes they may have committed when in that state, to deter them from drinking away their senses in future, and also to warn others against degrading themselves into a condition in which they become dangerous to those who live with them.

3. Mercy to drunken criminals would be cruelty and injustice to the sober and harmless. If drunkenness be habitual and constant, then the victim of it should be shut up in asylums like

other idiots. But whenever drunkards can be reclaimed by kindness or by good example, that is doing a much greater good to them and to society than could be done by punishing them for crimes committed.

4. There are many children who do a great deal of harm, and yet who deserve no punishment. These are the poor, wretched ones, who have been taught by wicked parents to steal, and beg, and cheat, and pick up a living in all sorts of bad and miserable ways. They often have no homes. Their parents are as wretched as themselves. They infest the streets of large towns, and sleep in holes and corners not fit for human beings to sleep in.

5. To punish these children before they know right from wrong would be useless. They need to have conscience awakened within them, and to be led to see how much better it is to be good and honest than to be bad and dishonest. We therefore deal tenderly with them, and provide for them schools and reformatories where they are taught, and whence they may start afresh in life on the right path. Mercy to these children is therefore mercy to everybody else, because it is the best means of preventing young offenders from growing up into old and hardened ones.

6. A judge or magistrate generally is willing to show mercy to those who break the laws for the first time, or to those who are too young to know

better; and in all the prisons where we are obliged to confine those who have made themselves dangerous to society, there should be the means of good instruction, and a chance given to even the most hardened to mend his ways and "turn to the right." But "prevention is better than cure," and good schools are better than even the best prisons.

7. There is another large class of persons who are not exactly criminal, but who do a great deal of harm to society. These are the idle, the improvident, the intemperate—the begging class—who are always poor because they do not work or provide for themselves, and who therefore try to live upon the charity of others. Charity to these, in the form of almsgiving, is injustice to the industrious and the provident, because it encourages people to be idle. It makes a large pauper class, who are a burden and a nuisance to society, because they consume a great deal without producing anything useful in return; and, as we have seen in former chapters, idle people are generally bad and mischievous.

8. True charity gives sympathy and kindness to all who suffer, and help to all who deserve help; but it does not give help to those who will do nothing to help themselves. This useless and burdensome class will grow less and less as people are better educated, so as to know that it is better for every man to work and to provide for himself than to be idle and to beg.

Here is a case which clearly shows how justice and kindness to all require that some should be punished and others forgiven.

There was a manufacturer, Mr. C., who was both just and kind. Every Saturday night his foreman paid his men their week's wages. One Saturday night his foreman reported that one of the best of his men, Austin, had been absent three days during the week, and that therefore three days' pay must be deducted from his wages. "What was the cause of his absence?" said Mr. C. "He was laid up with rheumatism from getting heated near the engine, and then going into the cold air." "Poor fellow," said Mr. C. "Pay him his week's wages in full, and something over, for anything he may want. He is an honest man; he will be at his work again as soon as he is able, I am quite sure."

The next Saturday the foreman reported that Smith had been absent during the week. "From what cause?" said the master. "He sent word," replied the foreman, "that he had been laid up with rheumatism." "Is that true?" "No," said the foreman. "I know for certain he has been out on a spree, and lounging about at the public-house every day. He told one of the men that if Austin got a week's wages for no work he would try and get it too."

"Dismiss him at once," said Mr. C.; "I shall be

having all my men 'laid up with rheumatism' if I keep him on after such conduct as that."

Now you see that if Smith had lost nothing by being idle and untrustworthy, it would have been an injustice to all the honest men in the factory.

9. It is clear, then, that justice and mercy should go hand in hand; and that when mercy cannot conquer evil by charity and forgiveness, justice should use the sterner means of punishment. Thus "to do justly and to love mercy" is one of the oldest and best commandments that ever was given to mankind.

10. All those evils which people cause by their own wrong or foolish conduct are called Moral Evils. But there are other evils, called Natural Evils, which belong to the nature of the world in which we live. Such are pain and disease, and disasters which arise from the forces of nature being too strong for us or injurious to us. Thus the fire that warms us may also burn us; the water that refreshes and cleanses us may also drown us; the air which sustains our life also conveys the germs of disease, or blows into destructive hurricanes.

11. Many of these natural evils we can subdue and ward off by our skill or prudence. Pain itself is a natural guardian which warns us of danger. Thus the fire warms us and gives us a pleasant feeling so long as it is doing our bodies good; but

thing as soon as it begins to burn and destroy the tissues of the skin, pain comes to bid us beware. Food gives us comfortable feelings when it agrees with us; but when we take what causes injury or disease, pain comes to warn us of the mischief.

12. It can hardly be doubted that men have been helped to become intelligent beings by the constant conflict with danger and difficulty which has stirred up their faculties. All those virtues which we value most have been born of difficulty and suffering. How could we be brave and courageous if there were no dangers to face? How could we be patient if we had no troubles to bear? How could our minds have grown if there had been no need for inventions and discoveries and knowledge, in order to shield us from danger, to cure disease, to save us from evil in every form?

13. Wallace, in his "Malay Archipelago," tells us that the Tree Kangaroos of New Guinea have much less power of leaping and climbing than the kangaroos of other countries, and he attributes this to the fact that there are no beasts of prey in New Guinea, and no enemies of any kind from which the kangaroos have to escape by rapid climbing.

How soon might not our own powers become puny and stunted, if there were no "lions in our path," no difficulties, no dangers!

We see, then, that these natural evils are in some degree blessings in disguise; and while we know that it is the duty of every one of us to try to lessen evil and suffering as much as we can, it is cheering also to know that the mere attempt to conquer evil produces good.

"Wise and noble action is for man,
Healthy work for all, that none may sorrow;
He alone reveres the world's large plan,
Who with cheerful brow salutes the morrow."

"*Our Age.*"—*W. M. W. Call.**

QUESTIONS.—1. What grown-up persons do not deserve punishment for wrong doing? Why? How are they treated? 2. Why should drunken persons be punished for the crimes they commit? 3. How should habitual drunkards be treated? What is better than punishing them? What young offenders do not deserve punishment? 5. What is the right way to deal with them? To what institutions are they sent? 6. For what should provision be made in prisons? What are better than the best prisons? On what principle? 7. Why is the begging class poor? To whom is almsgiving unjust? 8. Whom does true charity help? What is likely to reduce the begging class? What does the story of Mr. C. and his workmen teach us? 9. What must go hand in hand with justice? Which old commandment is also one of the best? 10. What are moral evils? What are natural evils? Give examples of the latter. 11. How does pain act as a natural guardian? 12. How has the conflict with danger and difficulty benefited men? Mention virtues that are born of difficulty and suffering. 13. Why are the New Guinea kangaroos less nimble than other kangaroos? What does this teach us? What are natural evils in some degree? What does the attempt to conquer evil produce?

* "Golden Histories."—*Smith, Elder, and Co.*

XVI.—THE GOOD THAT NEVER DIES.

"So action spreads, so noble deeds,
With noble deeds conspire,
So life from life to life proceeds,
In circles ever higher."—*W. M. W. Call.**

1. If you throw a stone into a pond, have you noticed how ring after ring forms itself upon the surface of the water, circling wider and wider, until it reaches the margin of the pond and so carries the stroke of that stone to the farthest limits to which the water extends?

2. So is the influence of our actions carried beyond our own narrow circle of life, to the farthest bounds of the great ocean of Time. Thus we are helped and made better by the good example and noble deeds of those who lived many, many years ago; and people who will be living in the world years after we are gone will likewise be helped and made better by the good deeds and thoughts of those who are living here now.

3. Let us often think of the world's benefactors; of those who are still living amongst us in the good they have bequeathed to us. Think of those whose lives of goodness and compassion, purity and devotion, have left a moral influence which has never been lost through all the world's changes; of those who have made life of more value by their wisdom, knowledge, and researches; of those who

* "Reverberations."—*Trübner and Co.*

have made it more beautiful by their music, poetry, and all those "things of beauty which are a joy for ever;" of those who have made it more free from suffering by their science and the "knowledge which heals;" of those who have filled it with instruction, interest, and enjoyment by the books they have written; of those who have made it more glorious by noble acts of heroism.

Perhaps you only know at present a few of the names of those to whom we owe so much; but more and more names will be added to your list as your knowledge increases, and you will marvel at the vast amount of good that has come to the world simply from the men and women in it doing well what they were best fitted to do.

4. Often a great impression for good is made by those who think very little about themselves or of their work, and a splendid act of heroism on the part of some modest unknown person will rouse the souls of many to a higher sense of duty. Did Grace Darling think about herself when she launched her little boat to save the ship-wrecked sailors, and steered it safely and boldly over the raging billows? Did Brand, the fireman, think about himself when he rushed into the flames to save the people in the burning house, and was himself burned and buried beneath the smoking ruins?

Actions like these, and all conduct which exhibits great courage, or endurance, or self-denial, we call heroic, that means, the highest that belongs to man, and we treasure up the names of those who have been heroes in a good cause as those of friends who make us ashamed of cowardice and selfishness, and who make us feel that there is something better to be done with our life than even to enjoy and preserve it.

Heroes are found in all classes of life; sometimes where we should least expect to find them. Have you heard of the conduct of those workhouse boys who were present at the burning of the training-ship *Goliath*? Those boys had been children without homes or parents, who had been left in the streets to steal or starve. The police authorities took them to the workhouses, where they were fed and clothed, and taken care of. But it was thought that these boys might be trained to be sailors, and that would be better than keeping them in the workhouse; so a number of them were sent on board the *Goliath*, where they were taught to read and write, to be clean and orderly, to obey the word of command, and to be drilled into a sailor's work. How well they had been taught and drilled was proved on the morning of December 22, 1875, when a paraffin lamp on board was upset, and set fire to the ship. The boy who had dropped the lamp did all he could to

stop the flames. He flung his clothes on the fire, and sat upon them till the flames burnt him; but all in vain; the flames spread, and soon the ship was in a blaze. You would expect, then, that those poor boys would have hurried about, each trying to save himself. But no. As soon as the fire alarm was sounded, they each ran to their stations, and kept to their posts, waiting for orders, as steadily as seamen. Some of them, who were in a barge by the side of the ship, were frightened at the flames, and tried to push the barge off from the ship; but a lad of thirteen, named Bolton, held them to their duty, and insisted on keeping the barge fast there till every boy in the ship was safely on board. Their brave captain, Commander Bourchier, would not leave the ship till every boy was safe in the barge. The boys who last left the ship eagerly begged their captain to go first; but the noble Captain replied, "That is not the way at sea;" and one little fellow exclaimed with tears, "You'll be burnt, Captain!"

Not one of them was burned, and not one was drowned. They all got safe away in the barge; and those workhouse boys, with their brave Captain Bourchier, will long live in our memories as heroes of a very noble kind.*

"The world loves its heroes." Those in the past who have died rather than deny what they believed

Spectator, November 25, 1876.

to be the truth; those who have died to save their country; those who have spent their lives in serving mankind;—these are our heroes whom we delight to honour. To some of these we build statues: the work of others is preserved to us in books. We cannot let their memory die.

5. Not only noble deeds but noble words live in the world long after those who uttered them have passed away; and friendly voices reach to us through all the dark centuries that have rolled away, and give comfort and counsel to us who are living here to-day. Think of some of the books that have thus been friends to us.

6. How can we repay what we owe to the world's benefactors? By each doing the work that falls to our share in the best way we can; remembering that small actions extend their influence as well as great ones. "Whatsoever thy hand findeth to do, do it with thy might." If you succeed,—well, if you fail,—try again. If you cannot succeed even when you have done your best, the effort to do good, and the experience you have gained, have been of service to yourself and others.

Most of us will leave no names behind us which will be remembered long after we are gone; but the name signifies little if we have done our work well. Hear what one of our greatest writers has said:—"The growing good of the world is partly dependent on unhistoric acts; and that things are

not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."*

"Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."—*Longfellow.*

QUESTIONS.—1. What happens when you throw a stone into a pond? 2. What may be said to extend like those circles of water? 3. Name some of the world's benefactors? 4. Give some instances of heroic actions. What did Grace Darling do? What did Brand, the fireman, do? What was the name of the ship where the brave workhouse boys were trained? What the name of their captain? How will they live in our memory? 5. Name some of the books that are like friends to us. 6. How can we repay what we owe to the world's benefactors? What does a great writer say? Repeat the verses.

---

* George Eliot.

XVII.—OUR UNION WITH NATURE.

"I live not in myself, but I become
Portion of that around me:—

. . . .

"Are not the mountains, waves, and skies, a part
Of me and of my soul, as I of them?"—*Childe Harold.*

1. We have seen how we are all children of one great family, dependent on our Mother Earth for the supply of our wants, and working together to make the best of all that she places within our reach. We have seen how it is that we cannot exist alone, and that neither time nor space prevent mankind from being linked together by their wants, their interests, their duties, and their affections.

Now let us think of another kind of sympathy which unites us, not only with our fellow-creatures, but with all that is in the world around us.

As our bodies are sustained by air and food, so our minds are made to grow by the impressions of facts and objects which we take in through the senses. These impressions become thoughts in our minds. When stored up in the mind they become memory; and by ways which we cannot understand they help to form the reasoning faculties, and all those powers which make us thinking, intelligent beings.

When once the reasoning powers are formed within us, then our minds can grow apace; and, curious to say, our minds are fed upon what we do not know as well as upon what we do know. Every-

thing in Nature helps to make them grow by exciting our curiosity and never quite satisfying it; and the effort we make to know and understand stretches and strengthens our minds just as exercise strengthens our limbs, and there is always more that we want to know than we can know.

2. Thus, we search the old rocks for some records of the past which can tell us how and when this world of ours began to be. We find there impressions of shells, very like the shells which we pick up now on the sea-shore. Those little shells seem to speak to us, and tell us that the world has been an habitation for living creatures for countless ages before man could dwell upon it; and the old rocks themselves prove to us that they must have been formed millions of years ago. But they cannot tell us when and what was "In the beginning."

Our minds traverse the dark centuries backwards in the hope of finding what probably we can never find, and are repaid by rich mines of knowledge on the way.

3. We see a glowing ball rise up into the sky day by day, and disappear again every night. Night and day are caused by its rising and setting, and nothing could have life on the earth if it were not for the warmth and light which it sends to us through a distance of ninety-five millions of miles. And not only does life depend on this great globe which we call the Sun, but the earth itself would

be lost in space if it were not constantly poised steadily through the weight and consequent attraction of that prodigious ball, which is more than a million times larger than our globe of earth. Thus the great sun is a guardian and life-sustainer to the lesser earth, although the distance between them is so immense, that if we could go towards the sun at railway speed through space at thirty miles an hour, it would be more than three hundred years before we reached its surface. But although we see the sun day by day, and are dependent upon it for our existence, we know but little of what it is, and we watch with eagerness for any tidings the astronomers can give us concerning the nature of that mighty and mysterious sphere.

4. Nightly, as the sun leaves us, other bright orbs cheer our earth by their companionship in the heavens. The moon at regular intervals continues to us the light of the sun by shining upon us with his reflected beams. The planets, as they sparkle in the sky, tell us that they too receive light from our parent sun, and are held safely in their orbits by his mighty attraction.

> "Seems not cold that distant heaven?
> Science-guided orbs, how far!
> No, our Earth is in that heaven,
> Sister to yon Evening Star."

Far beyond moon or planets, we catch glimpses of other tremendous orbs, which make the dark

night-sky beautiful by their countless numbers and brilliancy, and which seem placed just within reach of our vision to excite our intense curiosity about them. These are called the Fixed Stars, because they do not move in orbits, like the earth, moon, and planets, or change their relative position to each other. The nearest of them is 200,000 times more distant from us than our sun, and we could not reach it, at railway speed, in less than 60 millions of years!

Are we united to these? Do these help us also? Yes, the North Pole Star, which is almost stationary in the heavens, has been from early times the mariner's guide across the ocean; and, as fixed measuring points, stars have made known to us the cause of the seasons and the length of the journey which the earth makes yearly round the sun; and have been the means by which a science concerning all the heavenly bodies has been made possible. And thus our commerce, and the supply of our bodily wants, as well as the culture of our minds through the noble science of Astronomy, have been aided by those friendly orbs in far-off space, of whose nature we know almost nothing; but of which it is safe to conjecture that each of them may be a sun, having a system of worlds revolving round it, and dependent upon it.

Meanwhile, seeing how our own earth is linked together with other globes in space, we gain a

conception of world being dependent on world throughout the universe; and a sense comes to us of that Invisible Power which preserves order and harmony in all those distant worlds as well as in our own home of earth;—and which gathers us into families, and makes us love one another.

---

5. As our minds grow, we not only desire to understand and make use of what we find in nature, but a love of nature itself enters our hearts. We not only admire the beauty of starry heavens, of trees, flowers, rivers, and mountains, the song of birds, the ripple of the brook,—but the sweet sights and sounds speak to our souls, and with the beauty comes the sense of a spirit that is akin to our spirit—of a presence in nature which sympathises with us.

A very little child has no sense of this kind. The baby claps its hands at the bright colours of a flower; but it is only the bright colour that attracts its eye: it seizes the flower, and tears with glee the tender leaves. A man of low tastes and small mind has no sense of this kind:—

> "A primrose by the river's brim,
> A yellow primrose is to him,
> And it is nothing more."

But even young children, without being very conscious of it, may have a feeling of companion-

ship with nature which is a source of happiness to them, and more and more, as our minds expand, this sense of companionship deepens.

6. See a group of children playing on the sea-shore, the great ocean lying before them, while they are intent only with their little sports among the sand-heaps. The heaving waves bring down the sun's rays to their feet, and break them into a thousand sparkles. The children run in among the dancing diamonds, and the sea is to them like a playfellow, rushing after their naked feet in laughing, curling, foaming ripples, and throwing amongst them pearly shells, as a present from the blue deep. The mighty ocean helps them to be glad, and seems to be glad with them.

7. Years later, and the ocean is more than a playfellow to them. It is a companion who sympathises with the graver thoughts which come in more mature life. Its waves no longer laugh, but speak to us sadly and softly of those waves of destiny which sweep over our earthly hopes and wishes :—

"HOUSES ON THE SAND.

"Last night I watched the sunset,
Seated upon the sand ;
With a soft and loving murmur
The waves crept on the land.

A gentle breeze uprising,
While sunk the red sun low,
Just shook the slender grasses,
That by the sea-side grow.

And down beside the water
  I saw a merry band
Of children who were building
  A castle on the sand.

'Twas time they should go homewards,
  But hard they begged to stay,
And see the rising waters
  Wash all their work away.

Loud merry peals of laughter
  I heard, and shouts of glee,
And then they all departed
  And left the beach to me.

I passed a little later
  The spot where they had been;
No trace above the water
  Of castle could be seen.

Sadly the thought came o'er me,
  As night fell on the land,
Do we, too, all like children
  Build castles on the sand?

We raised up stately fabrics
  When we were young and gay,
But Time's waves, onward rolling,
  Have swept them all away.

With sorrow, not with laughter,
  With pain instead of glee,
We saw the currents take them,
  And bear them off to sea.

But may we find, my children,
  When night is close at hand,
That of our many castles
  One was not built on sand."—*Alice Noel*

The ocean is thus not only a companion in our childhood, but still more is it a friend to him who has had a longer experience of life, and who loves to commune with it alone. He sits besides its ever-restless waters ; he listens to the secrets which its murmurs reveal : it reflects the mood of his mind as it reflects the face of the moon on its surface : its stormy billows echo his turbulent emotions, or its placid ebb and flow are in unison with the heavenly rest of his soul. The solemn presence of sea and sky in the solitary night-watch by the shore adds depth to his feelings for all those who are dear to him by the sense of duration which Nature's own unions suggest :—

"FRIENDSHIP.

" The light blue sky rests sweetly on the deep,
The dark blue sea embraces close the sky,
And each beholdeth with a loving eye
The stars that in the sister-bosom sleep.
But howling blasts will o'er the ocean sweep,
And tempest rack athwart the welkin fly,
Then one can nought but chilling clouds descry,
The other nought but breakers' foamy leap ;
Yet still they cling together, Sea and Heaven,
Relying on the changeless depths and blue,
And from between them soon the storm is driven.
So they whose love is based upon the true,
No passing cloud their union aye will sever,
But deep will look on deep, star-gemmed for ever.'

Edward H. Noel.

———

8. See next the little merry children at play in the field. How they roll and tumble on the green carpet which seems made on purpose for them. They pluck the gay buttercups and the modest daisies, and twine them into garlands. A playful breeze comes to join in their sport, snatches their caps from their heads and whirls them about with glee; a more steady wind lifts their kites from the ground and carries them aloft, higher and higher, till they look like dancing specks against the blue sky. "See what I have found!" cries one of the children from the side of the field. It is a perfect nosegay of anemones and primroses and veronicas, nestled among the mossy roots of the old oak. You could not have found them, Little one, if it had not been for the unseen, magic force in nature which caused the dull, dark soil to bring forth those tender green buds, those graceful blossoms of white and yellow and blue.

The children all feel very happy, and they feel, too, as if there were a kind presence in sunshine, grass, breeze, and flowers, which rejoices in their gladness. When they are older they will still more be conscious of the presence there; it will sympathise with a still greater joy, and it will make even sadness sweet by its soothing power. Poetry, which expresses our best feeling in choicest words, often tells of this union of the sad and sweet in nature:—

"Our sweetest songs are those that tell of saddest thought."

9. In early times men tried to give living form to our sense of relationship with the powers of nature. The spirit of the ocean was Neptune, with hair and beard of sea-foam; the spirits of the laughing waves were mermaids, with pearls in their sea-weed tresses; dryads and fauns and fairies animated the woods; the Sun was the beneficent Apollo; the Moon was the cold and beautiful Diana. Some of these divinities of the fancy were worshipped because they were feared; others because they were loved.

Long ago these forms have passed away from the beliefs of men, but in all ages poets have expressed this sense of a sympathy in nature by giving a personal aspect to its objects and occurrences.

See how four of our finest poets describe the different parts of the day. Thus Shakespeare personifies the early morning:—

> "But look, the morn, in russet mantle clad,
> Walks o'er the dew of yon high eastern hill."—*Hamlet.*

Wordsworth represents a herdsman gazing at the rising sun, and feeling that earth, ocean, and clouds rejoiced with him in the glory of its first beams:—

> "He beheld the sun
> Rise up, and bathe the world in light! He looked—
> Ocean and earth, the solid frame of earth
> And ocean's liquid mass, beneath him lay
> In gladness and deep joy. The clouds were touched,
> And in their silent faces did he read
> Unutterable love."—*The Excursion.*

Milton gives a soft feminine form to the evening twilight:—

"Now came still Evening on, and Twilight gray
Had in her sober livery all things clad."—*Paradise Lost.*

And the poet of the Psalms makes the heavens speak to us:—

"The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no language nor speech where their voice is not heard."

The "love of Nature," then, is not merely the pleasure we find in looking at beautiful scenery. It is sympathy with what we do not see, but which we feel to be in all that we see—in the Source of good in all that is around us, and the Source of good in ourselves:—

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth: but hearing oftentimes
The still sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,

And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create,
And what perceive; well pleased to recognise
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being."—*Wordsworth.*

QUESTIONS.—1. What makes our minds grow? 2. What do we search the rocks for? What do the shells tell us? 3. On what is our earth dependent for light, warmth, and equilibrium? How distant is the sun? 4. What other globes are dependent on our sun? How distant is the nearest Fixed Star? How do the stars help us? 5. What sort of feeling enters our minds when we see the beauties of nature? Who are destitute of this feeling? 6. How does the ocean seem to sympathise with little children? 7. How with those who are older? Repeat the lines. 8. How do fields, flowers, wind, and sunshine seem to sympathise with children? What forms did some people in early times give to the powers of nature? How does Shakespeare *personify* the early morning? How does Wordsworth *personify* the sun-rise? How does Milton *personify* the evening? How does the Psalmist *personify* the Heavens?

XVIII.—OUR UNION WITH THE UNSEEN.

"In the deep workings of the mind
The law and love of God we find."—*W. J. Fox.*

THERE is a union of our souls with the unseen which is far more precious to our hearts, and which has a far deeper influence over us than our feeling of sympathy with all that is sublime and beautiful in Nature. We call it religion. It is that which binds our souls to the Eternal Source of all. It not only leads us to admire the works by which He is made manifest, but still more makes us desire to do well our part, however lowly that part may be, in the world in which we are placed, and so to live in harmony with all those laws of our being which work for good. Religion is the longing of the soul for something higher and better than the mere gratification of our animal wants and selfish wishes; it is the joy of the heart in all that is good and beautiful; it is the faith that sustains us amid all that is evil; it is the trust which says, "Thy will be done," through all the sorrow and suffering which belong to our mortal lot.

This feeling of Religion is too sacred to find expression in common words. It has lain deep in the hearts of men in every age, and has inspired some of their noblest thoughts and actions.

From all time mankind have done honour to religion by dedicating to it the best they had to

give. The grandest music, the finest painting, sculpture, and works of art, have been inspired by religion; the beautiful churches and cathedrals of the past and the present, the temples in various parts of the world, which even in ruins bear traces of their ancient splendour, show that men in every age and clime have devoted more labour and pains to making shrines for their highest and holiest, although the Unseen, than in making dwellings for themselves.

Religion has been expressed by many outward forms; some barbarous, some beautiful, according to the knowledge and moral state of the people among whom it has been found. Many an evil deed has been done in her name; many a strange creed has folded itself about her. But still her divine spirit dwells amongst us—never whispering to our souls, Grasp all the good things of this life you possibly can for yourself—but saying to us, Love one another, Rejoice with those who rejoice, Weep with those who weep; See that no man render evil for evil; Overcome evil with good; Reverence your own being and its Source; Let us go on unto perfection.

Conscience tells us to do what is right, and has been called the voice of God within us. Religion ministers to the conscience like a sister-angel, and makes us feel still more bound to do what is right because it is right, and not from any hope of reward.

There are many ways in which we may be repaid for doing our duty. We may be paid in the means of living and of enjoying life; we may be paid in the pleasure of success: or in the good opinion of our fellowmen; and all these kinds of repayment are very desirable to have. But religion brings us so much inward peace from the consciousness of having done right, or of having been a blessing to others, that we are made happy even if we fail to win either profit or approbation.

It is possible to gain the means of living and enjoyment by dishonest ways; it is possible to succeed in wrong-doing; it is possible to win regard and approbation when we have done nothing to deserve them. But it is not possible to have that peace of mind without which we cannot be happy, if we are false, or mean, or cruel, or dishonest, or if we indulge in wrong desires or evil thoughts. "There is no peace to the wicked," is a saying thousands of years old: it is as true to-day as it ever was. Give entrance to evil, by deed or thought, and at once there drops a dark veil between us and the heavenly light. Be good, and do good, and we become, as it were, children of the light, safe in a Father's care.

"Blessed are the pure in heart, for they shall see God," said the Great Teacher. "The kingdom of heaven is within you."

"He who lives pure in thought, free from malice, leading a holy life, feeling tenderly for all creatures, speaking wisely and kindly, humbly and sincerely, has the Deity ever in his breast," said the Buddhist teacher.*

"An honest man needs to fear no evil, either in this or the future life," said Socrates,† when he was condemned to death by his Athenian judges.

"He that doeth good to another man," said Seneca, ‡ "doeth good also to himself; not only in the consequence, but also in the very act of doing it; for the consciousness of well-doing is ample reward."

"Love those who come near you," said Cicero,§ "Be good to your fellow-creatures. Think when dealing with each of them what his feelings may be. Be patient with age, Be tender with children."

"Humanity is the heart of man; justice is the path of man," said the Chinese sage, Mencius; ‖ "to know heaven is to develop the principle of our higher nature."

"Mahomet ¶ commanded us," said his disciple Jaffir, "to eschew wickedness, to be truthful in speech, faithful to our engagements, kind and helpful to our relations and neighbours."

---

* *Asoka Inscriptions.* 250 B.C.
† Greek philosopher, died 399 B.C.
‡ Roman philosopher, about the Christian era.
§ Roman orator, died 43 B.C.
‖ About 400. B.C.
¶ Died 632 A.D.

Our great English philosopher, Bacon, * said: "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth."

And the hymn of the Hindu says :—†

"My God is everywhere,
Within, beyond man's highest word,
My God existeth still :
In sacred books, in darkest night,
In deepest, bluest sky,
In those who know the truth."‡

Thus in various ages and various parts of the world, men have borne witness to that "union with the Unseen," which helps us to do our duty and to keep our hearts pure, and which blesses us with that "Peace of God which passeth all understanding."

The loss by death of those we love, whose spirits seem to dwell with us after their forms are gone, makes a kind of union between us and the Unseen which is almost a religious one. Our burial places are very close to our churches. "Sacred to the memory," we find graven on the stones which bear the names of the departed; for a feeling of awe mingles with our feeling of tenderness, and hallows our remembrance of them.

---

* Died 1626 A.D. † Tenth Century.

‡ "All positive religions contain a code of morals, very fine, and nearly the same in all."—*Humboldt's "Cosmos."*

We cannot at first believe that our beloved dead are really gone. They are so much a part of ourselves that it seems impossible to live on and be ourselves without them. How we would do all that they wished if they were only here again! How we would try to make amends for those little acts of neglect and unkindness which now lie like heavy sins on our conscience! We strew flowers on their graves, with a dreamy hope that they are still near to see this sign of our affection; we say to them in our hearts, "Oh, if you could come to us again, and guide us and help us!"

They can still guide us and help us if when they lived they were good and true. Their example will still keep us in the right path, their treasured words of counsel and comfort will still help us along the thorny ways of life. And shall not we, too, try to help those who will live after us by our example—by our cheerful courage under difficulty and misfortune; by our patience under suffering; by our honest work; by our faithfulness and kindness to all? When "the place that has known us shall know us no more," may we all leave many behind us who, although they grieve that we are gone, have good reason to be glad that we have lived.

THE END.